Record of Christian Work

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American Notes. The **Witherspoon Building,** which was built fifteen years ago in Philadelphia as a home for Presbyterian Home Mission interests, started life with an indebtedness of $600,000. This has now all been cleared off.

Nine hundred acres in the neighborhood of the **Harbison Agricultural College,** S. C., have been purchased with a gift of $16,500 (coming from a single Presbyterian family). This is to be resold to reputable colored farmers on reasonable terms in order to establish a Presbyterian colony in connection with the college and its church.

The Mormon propaganda is making distinct headway in Hawaii, chiefly among native Hawaiians and the Oriental population. This is perhaps the only point where this American Mohammedanism has got a grip on other than Aryan populations. Russian and Portuguese plantation workers are also being influenced. Bishop Wells, of the Episcopal Church, believes that there is here a genuine menace to the life of the islands.

Lady Martha Kortright, a Philadelphia girl who became the wife of an English knight, has bequeathed to four Presbyterian agencies the bulk of her estate. From this the board of **ministerial relief of the Presbyterian Church** will receive $318,000, *plus* a previous bequest of $92,000.

There are 125,000 **Bohemians in Chicago.** In the section where the least prosperous of this nationality live, the Presbyterians have opened a Christian settlement house with Sabbath school, industrial school, kindergarten, medical clinic, cooking classes, library, savings bank, and clubs for old and young. The new building will have gymnasium and shower bath, and an open lot will be devoted to the children's playground. The pastor of the Bohemian Church at the Settlement has received fifty-five persons into membership in the past two years.

Similar work is being carried on in the great steel manufacturing center of Gary by Indiana Presbyterians, who, with the aid of the Church Erection Board, have built, at the cost of $14,000, a **Presbyterian Neighborhood House.** This is the first part of the Synodical Settlement—the chapel and residence house will be built later. The community is one of aliens—Hungarians, Poles, Italians, Bulgars and Slovaks. These people living usually in crowded and uncomfortable homes often spend their leisure in saloons. But in the Neighborhood House they will find light and warmth, a reading room, club, baths for both men and women, classes in English, rooms for women and children, and even temporary dormitory accommodation for the belated. There are religious meetings in various tongues and Sunday school classes. A dispensary is to be added. The superintendent, Rev. Mr. Backora, and Miss Smreck, the visitor, are constantly in the homes, bringing counsel and help.

Mr. Hunter has been giving lectures on Biblical prophecy with chart in **the prison at San Quentin,** California. The attendance on his class has steadily grown from 40 to 200. Prisoners have foregone their open-air exercise hours in order to sit in the class and follow with Bible and pamphlet key the references given. Many have expressed their deep interest in the expositions—"it has all been so new"—and some have been

converted. Among the regular attendants on the course has been the San Francisco politician, Abe Ruef, who remarked to Mr. Hunter: "You have done us more good and given us more to stand by us after you have gone than all the religious instructors since I have been here."

An encouraging sign of **moral revival** comes in the announcement of Mr. Louis K. Leggitt, of Boston, that in his twenty-two drug stores in different American cities no more intoxicating liquors will be sold even for medicinal purposes. This is duplicated in the decree of Mr. Rosenwald to cut out all trade in patent medicines from the operations of the Sears-Roebuck Company. The *Minneapolis Journal* also takes a high stand in refusing to admit to its columns all advertisements for beer, whiskey, guaranteed cures, doubtful financial offerings, suggestive books, fake bankrupt sales, and much else of a similar type.

The Sears-Roebuck Y. M. C. A. has its own building, 2111 members, and a $75,000 budget, besides $1000 raised among the men for special purposes. Three hundred and thirty men live in the apartments. Pastors in the neighborhood acknowledge accessions to church membership, and new life in Bible classes for new members sent there from this association.

The National **Child Labor** Committee is responsible for the statement that girls under sixteen are standing ten hours a day at work heavy for men, operating rapid machinery that puts threads in nuts. They turn out from 10,000 to 15,000 nuts a day, and for this are paid from five to nine cents a thousand. Seventy-five cents a day is what a rapid worker generally makes. At the more difficult work of putting threads on bolts the pay is twelve cents a thousand, which enables a strong girl to earn eighty-four cents daily. Each girl tends three machines. Their clothing is covered with a solution that pours over the bolts during the grinding. In winter this cracks on the hands, causing acute pain. A bill is being pressed in Massachusetts proposing that all child workers under sixteen years of age shall attend school part of the day, and be not required to work more than five hours.

Bible Society Notes. Dr. Zamenhof, the initiator of **Esperanto,** has already published translations of Psalms, Proverbs, and Ecclesiastes, and is now putting the rest of the Old Testament into the new composite language. The British Bible Society has just printed the New Testament in the same tongue. Colporteurs on the Continent are frequently asked for it, and it is hoped that it will prove a vehicle for mutual edification in gatherings of Christians of different speech.

The Rev. Mr. Greenshield of the C. M. S. in Baffin Land has despatched to the Bible House in London three rugs—two made of sealskin and the other of polar bearskin—which Eskimos have given in payment for copies of **the Epistles translated into Baffin Land Eskimo.**

The American Bible Society has recently issued **the Bible in Hinghwa Chinese,** but in Roman letters instead of in Chinese ideographs. This will greatly facilitate learning to read, especially among women. The work has been done by four Chinese scholars under the direction of the Rev. W. N. Brewster, and the text is largely that of Bishop Schereschewsky's great translation.

Mr. Eliot writes from Changsha:

"I am now engaged in putting portions of **the Word in each shop and office** of this great city of Changsha. Day before yesterday I distributed 1800 volumes or portions in five and a half hours. On an average not one business house in thirty failed to purchase a set of books."

The British Bible Society has had agents distributing **Scriptures among Turkish, Servian, Bulgarian and Albanian wounded in the Near East.** Its agent in Servia, Mr. Morrison, has sent 24,000 Servian Gospels and New Testaments to the Servian Minister of War, who is having them distributed among the troops by the Servian military chaplains, priests of the Orthodox Church.

The Rev. Mr. Easton, of the C. I. M., gives this touching picture of a **faithful**

aged Chinese colporteur in the province of Shensi:

"Though Chang is seventy-two years of age, he often tramps two hundred miles in a month, carrying his load of books himself, and calling at every place, however small, to sell and explain the Gospel. A few days ago, when he was about to start out, I went to see him off. I found him in his room, committing himself and his work to the Lord. I caught some sentences: 'Prepare men's hearts to receive the Word. Help me to give my testimony. Don't let conceited men argue with me. Don't let the books get wet. Show me how I am to get over the swollen rivers. Don't let the dogs bite me. Take care of my wife.' When he had finished I said, 'It is very wet; you had better wait a day.' 'No,' he said, 'on wet days I can often sell books in the inns to weatherbound people,' and off he went."

Temperance Notes. A movement towards more radical points of view as to temperance is noticeable among European intellectuals. An illustration of this comes from Italy and is reported in *Bene Sociale* of Florence for January, 1912. **Prof. Bertarelli,** the Director of the Institute for Hygiene in the University of Parma, a widely recognized and esteemed authority in his department, fought some time ago in the ranks of the more moderate partisans of temperance. He has recently passed to the logical and only really effective position. In a lecture given in the great hall of the Royal Lyceum Beccaria in Milan, he declared himself distinctly in favor of total abstinence. But he did not stop here. He advocated the complete prohibition of every alcoholic drink; and this for every reason one could consider—pathological, physiological, economic and social-moral.

"The urgency of the fight against alcohol is such," he went on to say, "that to dwell on these little distinctions (i.e., in favor of small quantities of wine) is equivalent to checking the movement to a sensible degree, if not of imperilling its outcome altogether."

The present day movement against alcohol in England owes more to **Sir Victor Horsley** than to any other person. His account of the physiological action of alcohol, "Alcohol and the Human Body," has been circulated by the tens of thousands in the English-speaking world, and is breaking the way to a right apprehension of the problem in hitherto untouched quarters. Sir Victor is the most eminent brain specialist of England. He received from the French government some years ago the Lannelongue prize for the most important recent contribution to brain surgery. His time is of great value in a mere money reckoning, and of even greater value from the point of view of medical research. Yet he gives freely of it to the anti-alcoholist agitation, going about in little meetings among Good Templars and Methodists, lecturing—with stereopticon—on the immense danger which threatens our civilization. Now we learn from English exchanges he is to enter a new field. He has been adopted as liberal candidate and will run for Parliament. We have little doubt as to the issue which is bringing the man of science and skilled physician into public life. In Sir Victor Horsley the English temperance party will have a worthy mouthpiece in the House of Commons.

This action of Sir Victor Horsley has its parallel in France. The greatest living alienist across the channel is **Dr. Jaques Roubinovitch,** of the Salpetrière. He not only lectures on alcoholism in the French Universities at the behest of the government, but goes himself as a volunteer about the common schools, speaking—with stereopticon—to the children and organizing them into temperance societies. When the trained minds of America follow the lead of these European experts the end of the American brewery will soon be an accomplished fact.

The Traditional Hatred of the Huguenot in France. How the prejudice against French Huguenotism has survived to our day comes out in the following astonishing incident. The French Ministry of Fine Arts presented to the town of Pons a bust of the latter's most famous son, the Huguenot leader, Agrippa d'Aubigné—historian, tragic poet, satirist, marshal, vice-admiral of Saintonge, boon companion of Henry of Navarre, and of whom Sainte-Beuve said,

"If ever an individual personified a century it was Agrippa d'Aubigné." The beautiful bust was unpacked in the city hall and left there for a year. After eighteen months it was finally set up, without eulogy or ceremony—as one buries a victim of plague. Most absurd of all, neither name nor initial was cut in the pedestal to inform the public that the representation was of a Huguenot celebrity. And this happened in the century of M. Combes and in the town where M. Combes was born.

The Vatican and France. M. Julien de Narfon, a Romanist journalist, has written a book, in which he explains the reasons for the Papacy's uncompromising attitude towards the French government at the time of the Separation of Church and State—an attitude which has been so fatal to the interests of Romanism in France. When the Separation law was passed, Spain was threatening to denounce its Concordat as well, and the Vatican thought that the best way to prevent this catastrophe would be to show an unyielding front to the French disestablishers. The interests of "the eldest daughter of the church" were sacrificed to the supposed interests of the church at large. Secondly, the Papacy wished to crush out the last traces of Gallicanism, the spirit of nationalism in the French church. This latter, if impoverished, would be brought into a relation of greater dependence to the centralized Roman system. This Machiavellian scheme de Narfon attributes rather to Pius Tenth's environment than to the Pope himself. In the third place, the Pope was led to believe by three anti-republican reactionaries (MM. Ollivier, Grousseau and Flourens) that the Law of Separation would mean a Sedan for the Republic and the possible restoration of a monarchy and the ecclesiastical power. For this reason he interdicted French ecclesiastics from any attempt to bring about an understanding with the government. The result has been that the church is reduced to poverty, all dioceses save Paris, Lyons and Lille showing deficits, and the leaders of the church are so dissatisfied that the prayer of one bishop, "Lord, may it please Thee to open his eyes or to close them forever," has become the prayer of many others.

A White Cross Poster. The French White Cross Society, which is largely Protestant in its membership, and which aims at quickening the French conscience in matters of personal morality, is placarding walls with various posters. This is one of them:

TOWARDS DECADENCE!

Frenchmen! Whence comes the relaxation of our national power? The root cause is a collective breakdown, innumerable personal bankruptcies.

What novels are you reading? What songs, what pictures do you purchase? What plays do you witness? What are your amusements?

In the past few years there have been circulated in our country more than 350,000,000 obscene journals, 10,000,000 filthy postcards and photographs, 2,000,000 pornographic books. Besides this, thousands and thousands of incitements to debauchery from music halls, *cafés chantants* and realistic plays! Is it astonishing if scandals, crimes, suicides and madness multiply as the brutal appetite for pleasure intensifies?

Parents, have pity on your children! Do not conspire against them with these masked criminals, coining money out of the most bestial instincts of men.

Whence comes the audacity of these wretches? From their impunity. Whence comes this impunity? From the apathy of the public powers. Whence comes this apathy? From your complicity. Every time you buy a paper, a photograph, a romance of this type, you enrich the pornographs and call on them to continue.

After our reverses in 1871 an admirable outburst of enthusiasm freed our territory. To-day, also, a levy is made on France. A national subscription is being taken and the newspaper *kiosques* are receiving the money. But it is not for any work of national relief! Alas, no! *It is the downfall of France that you are hastening with your sou!*

Scientific Romancing. What may or may not be thought of the newly found "Sussex man" after the lapse of a decade, it would be, judging from the past, difficult to say. But that much is served to the public as science, which is the purest fancy, cannot for a moment be doubted. In *Unsere Welt,* the organ of the Kepler Bund, Prof. Dr. von Linstow reviews a book by a Haeckelian, L. Reinhardt, entitled, "Man in the Ice Age." There is, it seems, not a human bone from the Pliocene of the Tertiary. Yet Reinhardt describes the man of this age in detail.

"His wife suckled her young during many years. The man lived chiefly on flesh, the woman on vegetable food, eating of flesh only that which her husband left. They had powerful jaws, protruding snout, no chin, pointed ears and a rather hairy hide. Their gait was heavy, they walked bent. Their toes were very pliable, thanks to the fact that the feet were used as hands."

Of the contemporaries of the mammoth, Reinhardt believes himself able to give an even more complete description.

"They had kinky hair swarming with vermin. After a hunt the warm, streaming blood of the game was first drunk, the brain was then eaten raw or slightly roasted, and the rest, half-cooked, hid in a hole. The late diluvian hunter was a thoroughgoing realist, without higher interests or care for the morrow. He fed on cockchafers, snails, lizards, snakes and carrion. When satisfied he turned to dance and song. A boaster and arrogant, he despised all aliens and treated women with utmost contempt."

And so on through various pages. The entire fabric of this description is built up on a palæontological foundation of a meagerness which can hardly be exaggerated.

Credulity and Incredulity. Pastor Dallmeyer of Cassel, speaking to a conference of Christian workers, described the offensive lengths to which liberal pastors in Germany go. One such recently began a Communion talk with the words: "Three men went up to Golgotha—two were criminals, the third a religious enthusiast." Another alleged that the fifty-third of Isaiah was a description of a leper. A university theological professor wrote lately to a young theological student: "You can safely come here. We have the light. We have done away with all mediæval darkness."

Along with the pride and unbelief of our time goes, as is not uncommon in history, a crass credulity. Physicians send patients, when they cannot cure them, to clairvoyants. The number thirteen exercises terror to such an extent that, for example, in the city of Hanover, it is passed over in the enumeration of electric cars and electric routes. People who will not believe in Christianity still believe in these superstitious traditions and are without peace of mind. French papers relate that President Fallières was traveling with a party of twelve gentlemen, high in French public life and therefore presumably all freethinkers. A journalist joined them at a certain station and the party could not be induced to sit down in the buffet car until a fourteenth guest had been secured.

The *Eglise Libre* says that the last page of many important Parisian dailies contains whole columns devoted to the advertisements of card fortune tellers and magicians. They do a magnificent business. One acknowledged before a Parisian court that her income was 60,000 *francs* annually. The aviators bear talismans in their aeroplanes; and it is common for automobilists to place a little bronze bust of *La Joconde* (the stolen Leonardo lady of the Louvre) in the forepart of their cars to save them from accident.

Jewish Notes. A gifted Jewish botanist, Aaron Aaronsohn, discovered in January, 1906, **the first grain of wild wheat known.** It was found north of Lake Tiberias and, later, more of it, growing abundantly in uncultivated ground, was discovered on the slopes of Mt. Hermon. This last showed a great variety of forms which, Professor Chodat of Geneva declares, proves that it is indigenous. This wild wheat is not inferior in weight or size to the best cultivated species, indicating, according to the same authority, that "primitive man did not create cereals, but found them." The young Jew who rediscovered, in Palestine, the basis of our whole life and civilization, is now at work experimenting on the improvement and on the application of varieties to special climates, altitudes and conditions of aridity. Writing to Professor Chodat he says:

"I shall not conceal from you that I am very proud that when, for the first time since prehistoric time, man has again tried sowing the prototype of wheat, the work has fallen to Jews (escaped from the ignoble massacres of Russia) working on Jewish ground, the historical cradle of the race."

These experiments are going on in the new Jewish Agricultural Experiment Station in Palestine.

In various German Universities—Halle, Greifswald, Freiburg, Tuebingen,

Leipzig—students in the medical department have struck **against the admission of Russian Jews** to the University hospitals and laboratories. The authorities have acceded to the students' demands. This attitude ought to give an impetus to the prospective Jewish Medical School in Jerusalem. What a faculty of medicine might not international Jewry bring together—Ehrlich and Kassowitz and Haffkine and Loeb and Wassermann and Roubinowitch, together with a multitude of others hardly less famous!

Dr. Israel Abraham, Reader in Rabbinical Literature in the University of Cambridge, has been lecturing in the United States. He has spoken in various places on the New Testament, "to meet the growing desire on the part of Jews to gain some clear idea of the way in which they are to deal with the New Testament. This especially in view of the greater interest felt in it by the rising generation of Jews."

"On one occasion," he remarked, "I laid a trap for my audience into which some of them fell. I was talking about the duty of forgiving those who offended us, and read a fine passage inculcating forgiveness. I asked, 'Is this not, at all events, Jewish in spirit? Why not, then, introduce it into our prayers?' Whereat much shaking of heads and objecting until I explained that it was from the Jewish book of Ben Sirach!"

August van Biene, a famous Dutch Jewish 'cellist in London, has just died. He was found, a little ragged boy, playing for pennies on Hanover Square, by another famous Jewish musician, Sir Michael Costa, and given a musical education. On the evening of every 18th of November subsequently van Biene went to the same spot and gave an open-air concert for charity.

An Open Letter to the Abbot Warsonoviji. A Russian gentleman, member of the Orthodox State Church, stirred by the injustices still done to Russian Nonconformists by this church, in spite of the *Ukase* of Toleration, published the following letter in the evangelical weekly *O'trennaja Svesda* (No. 14, 1912). Immediately on publication, the whole weekly edition was confiscated, and the editor condemned to pay a fine of a thousand *rubles,* which, however, the contributor himself made good from his own purse.

Reverend Father:

When I read your letter in *Japarchialnij Vjadomosti,* entitled, "At a Service Among the Sectaries," I was much interested. The teachings of the state church are well known to me, and I went to the sectaries to see and hear what was wrong with them. When I had been once I found it necessary to go many times, for I wished to study thoroughly their teaching. In your article, reverend father, you ridicule and scold these people, but ridicule and abuse are not convincing arguments. I noticed nothing about them which deserved abuse. Everything was as simple as among the carpenters and fisherfolk of Galilee. They are, indeed, as children.

They light no fire before God; they have no incense, no silver or gold. They stand before the Lord with the heart and all its frailties open and bare, and in Him and in Him alone they seek comfort and salvation. And as guide to the Father they have one only, their Master—Jesus. Their striving is toward the early, holy Galilean simplicity, for they believe and know that God's simplicity is wiser than man; and that that which is despised, if it come from God, is weightier than all things human.

They have, as I said, neither fire nor smoke, no thorns from Christ's crown, no bits of His coffin, no health-restoring relics, no *ikons* anointed with holy oil, no holy bones. All is simple and clear. All that is useful and necessary they have; no dead things, but the Living God, and His law of the Gospel.

It is well known that you, in all your reports, give out to have overcome those who dissent from you, and to have recovered them to the faith. The fact is quite different. You have fought against the Roskoljniki (an earlier nonconformist body) for 330 years, but God has granted you no triumph over them. It is you who must give up, and take the seals from off their closed church-doors, and this because your weapons have not been truth, but violence, fire, exile and all sorts of evil deeds.

You mock and abuse the nonconformists, but they pray for you; and when they see you still continue, they are unable to understand your hardness of heart.

You should reveal the truth—God's kingdom and His righteousness—to the people; but instead you teach them to depend on holy thorns and coffin relics, to drink holy-water, to anoint themselves with holy oil and much else which is profitable to your trade and income. From cradle to grave, we are subject to your carefully laid

taxes. Not even in the other world is there any salvation if those remaining here deny you their tribute. The grace and salvation which Christ brought us from heaven must be bought of you at a high price.

"Ye shall know them by their fruits." The fruit of your century-long work is everywhere observable. You have brought the Christian world to its present state. The nearly one hundred millions of Russians are rotting in ignorance, immorality and idolatry, and the educated are atheists. Your care of men's souls has been like your care for temperance, the only result of which is that the people are so drenched and destroyed by drink that they are beyond help.

In your judgment the people's worst sin consists in drinking a little milk on Friday, in going to work on the Illinska Friday, in not coming at fixed days to bring a present to you, in not speaking reverently of your doings. Only against such sins do you thunder in the pulpit, while you pass by in silence that which corrupts a whole race, body and soul.

You know, reverend father, that those who in the Old Testament stood for God's truth, were not bishops, priests and Levites, but prophets, chiefly shepherds and farmers, who did not belong to the aristocracy, and who never had the sanction of the synagogue, but were constantly threatened and persecuted and brought before kings. In the New Testament it was the same. The Nazarene Carpenter received a higher truth revealed from the Father. Who were His enemies and slayers? And after His decease who withstood His apostles?

(Signed) Neisvestnij.

Brief European Notes. Dr. F. E. Clark writes us from Copenhagen that the **Christian Endeavor Movement is making rapid headway in Norway and Finland,** where there are now some 200 societies. Though quite new in Denmark it is yet getting a good start there, too.

"We have had great meetings in the cathedral churches of Trondhjem and Bergen, Abo and Helsingfors—all being crowded with those who seem interested. There is a real revival in some parts of Scandinavia."

The ancient Abbey of Citeaux near Pontigny, with its tomb of St. Edmond of Canterbury, has been bought and partially rebuilt by M. Paul Desjardins and his friends of the "Union for Truth." Here a large hall for lectures and some thirty modernized and furnished cells are utilized for **"lay retreats."** Lectures are given on such subjects as "International Law," "Education and Apprenticeship," "Romance and Mysticism." A period of ten days is thus occupied. But do these freethinkers believe that they can arrest the moral decline of France in this way?

Mr. Eugene Stock, of the Church Missionary Society secretariat, calls attention to a change in the temper of the **ritualist wing of the Church of England.** Many of this party, he affirms, are now preaching Christ as the Saviour of sinners,

"which high churchmen even in my own younger days certainly did not, as a body, do. Most of their sermons down to the middle of the nineteenth century were mere moral essays with occasional strong insistence on the Church and sacraments. One would not then have heard from them definitely Gospel sermons such as I have heard in recent years. The fact is there is now a school of high churchmen with whom spiritual interests are the first consideration. They adopt high ritual, not for its own sake, but because they really believe that it is spiritually helpful. They detest anthems and elaborate music; they advocate more simplicity in worship; they are even talking about putting the choir in a west gallery again. And they can use short extempore prayers in mission and intercession services."

Alongside of the foregoing we may perhaps rightly place these **encouraging words** from a prominent member of the present English Parliament, Mr. W. Runciman.

"When I was at Cambridge, it used to be the fashion for those of us who were about the age of twenty, to regard it as the highest pinnacle of intellectual independence that we should call ourselves Agnostics. That was the Cambridge fashion of the day. I was back in Cambridge this year (1912) and I found that there was a complete change in fashion. The young man of twenty of 1891 who would have been an agnostic had changed into the young man of 1912 who was a simple, downright Christian, and not at all ashamed of the word."

One gets an impression of the check which Islam has been on the Christian and cultural advance in the Levant from the fact that before Caxton first set up his press at Westminster to print Bibles,

the Montenegrins had founded a press at Obod and were issuing copies of the Gospels for all Slavic countries. This press was **destroyed by the Turks in 1566.**

Among the interesting finds which Dr. Butler of Princeton has made in his **Sardis excavations,** and reported on in the *American Journal of Archeology,* has been that of a very early Christian church building, constructed wholly of brick and extraordinarily well preserved. The wooden roof alone had disappeared. A large block of sandstone serves as altar in the apse. It is a striking fact that this church is built to the southeast angle of the ancient temple of Artemis. This close proximity to the center of Lydian paganism may perhaps be the reason why the Church of Sardis had "a name to live" and was yet "dead."

The **German Christian Students' Union** (which corresponds to the Y. M. C. A. in American colleges) has received a large piece of land at Bennenstein, together with 100,000 *marks* for a building, from an engineer, Dr. Schmidt of Cassel. There will be a Hospice or Hotel and a conference hall seating a thousand persons.

THE MISSION FIELD.

By the River of Egypt. The Nile Press was founded in 1905 for the purpose of printing Christian literature for the Moslems of Egypt and Arabia, but its field has so immensely widened that it is sending literature now to Mohammedans in the Kameruns, Lagos, South and North Nigera, Haussa, Morocco, Algeria, Tunisia, Tripoli, the Egyptian Sudan, German East Africa, British East Africa, Nyassaland, the Transvaal, Natal, Cape Colony, Turkey, Russia, Cyprus, Syria, Persian Armenia, Persia, India, Java, Chinese Turkestan and every province of China.

In 1910 the Press printed 10,500,000 pages of evangelical books. In seven years its output was no less than 200,061 volumes. Among these were "Christ and Islam," "Koran Education," "The Life of Kamil," "The Proof of Christ's Death on the Cross," "The True Islam," "Christ in All the Scripture," "Brief Commentaries," Dr. Mott's "Cairo Lectures on Social Purity."

One of the special features of the Nile Press' publishing activity has been the sermons for Moslems or Khuthas, based upon a Koran text, but Christian in teaching. These are written by Sheikh Abdullah, a graduate of the Cairo Mohammedan University El-Azhar, but converted and baptized in Cairo.

The Press is managed by representatives of the Church Missionary Society, the United Presbyterian Mission in Egypt and the Egyptian General Mission. It is so well administered that the printing department already pays all salaries and the heavy rent. It is, however, desirable that the Press be housed in adequate quarters in its own possession. Then its income could be expended in enormously extending the circulation of Christian literature among Moslems. A New York member of the committee has contributed a sum which will largely pay for the site.

Cairo is, according to Dr. Zwemer, a city with eighty-four daily newspapers and 25,000 merchants on its telephone list. It is the brain of Islam, the meeting-place of Moslems from all parts of the Moslem world. Such a successful Christian enterprise in this Mohammedan city as the Nile Press has proved to be should not be without a proper and permanent plant.

The Y. M. C. A. in Turkey. The entrance of the Young Men's Christian Association into Turkey seems peculiarly timely. With the advent of the Young Turkish *régime* great numbers of drink-shops were opened in the towns of Asia Minor and this has been accompanied with a general slackening of morality. A systematic attempt to break down the Christian faith of Armenians is being carried on. Rationalist literature is very

extensively circulated among students, by voluntary workers, and largely attended meetings hostile to Christianity are constantly organized. The graduates of Christian institutions need in after life the fellowship and sense of unity which membership in a Christian Association gives.

Further, the attitude of the clergy of the Eastern Churches is increasingly favorable. The Orthodox Metropolitan of Smyrna urges the appointment of a foreign secretary to build up a modern Association in his diocese. At Adana the Gregorian Bishop promises help in a building campaign. The Bishop of Bitlis asks for the organization of Y. M. C. A. work in that city. The Bishops of Aleppo, Hadjin, Mardin and Van and the Vice-*Catholikos* of Etchmiadzin are all heartily in sympathy with the proposed movement. In Aleppo the Gregorian Young Men's Society has been incorporated bodily into the Y. M. C. A., and in Constantinople the most prominent laymen in the Orthodox, Bulgarian and Gregorian churches have become members of the Y. M. C. A. General Committee.

A majority of the members in the new Associations are members of Oriental churches, and in the secondary membership are not a few Jews and Moslems. At Beirut the student Association has 300 men in its voluntary Bible classes and maintains a boys' school among the poorer Syrians. At Harput the Association has been successful in putting the Bible in all the houses of the college quarter of the city. The Sivas Association carries on a lace-making industry among the poorer women of the city. In Tripoli, Beirut, Homs, Marash, Cæsarea and Mardin public reading rooms have been opened under Association auspices which are used by Moslems as well as by Christians. The Smyrna Association has rented and furnished a house for its work without help from abroad. Adana has secured a lot for a building and the Jerusalem Association has, out of extreme poverty, already raised $1200 as the beginning of a building fund.

A New Project for Ceylon. There are at present in Ceylon nineteen Europeans engaged in directing the operations of Hindus and of Buddhists in opposition to Christianity. Translations of anti-Christian literature into Singhalese and a Singhalese newspaper, published biweekly with anti-Christian matter from Europe, penetrate into almost every Ceylonese village and are widely read. Ceylonese Buddhists have recently despatched one of their ablest men to Europe to study Western rationalism with the end in view of later attacking Christianity. Many village schools and two higher schools for boys, together with one for girls, are operated under the direction of European Buddhists. An American lawyer from New York, who has embraced Hinduism, is preaching the tenets of that unclean faith in Ceylon villages.

Mr. A. G. Frazer, the president of Trinity College, Candy, who has been recently in America, proposes a training school for Ceylonese Christians somewhat on the lines of Hampton, though emphasizing more decisively training for evangelism. Here he would raise up the forces which should withstand and overcome this tide of heathen revival. He suggests a central compound where Biblical and common school teaching might alternate with manual and agricultural training. In sections round about self-governing Christian communities would be organized where those in residence might live, study and work for self-support.

Men trained in these centers would afterward settle in the villages of Ceylon, laboring as skilled agriculturists and, a part of their time, doing evangelization work. These catechists would return to the training center for a sabbatical year of further instruction and inspiration. This sabbatical postgraduate course, and the consciousness of membership in a large body—250 to 300 being always in training, and 2000 graduates scattered in the villages—would give a certain community character to the Christian bodies of Ceylon.

Women, too, would be trained in a contiguous compound as teachers and cate-

chists, and would receive, in addition, instruction in nursing, first aid and the care of children.

The American Board, the Friends' Mission, the Dutch Presbyterians and the English Episcopalians are expected to coöperate in the organization of this interesting experiment.

A Hampton in Turkey. General Armstrong's Christian pedagogic ideas are being worked out in the Near East by American Christians. The Thessalonica Agricultural Institute is a Hampton for Greek and Turk and Bulgar. It was organized in 1904 under the laws of the State of New York, and planted on a tract of fifty-three acres, some three miles from Salonica (the classical Thessalonica). In the last eight years the value of the land itself has grown fourfold, and the original caretaker's hut in a field of 4000 freshly planted mulberries has given way to a fine central school building with five subsidiary buildings. There are now 6000 grape vines, and an extensive orchard of almonds, pears, plums, apricots, persimmons, walnuts, etc., on land which ten years ago was a barren waste. The School uses modern agricultural machinery—empire seeders, Syracuse sulky plows, Acme harrows, etc., and has introduced them to the region round about; and in other ways—as, for example, in the introduction of methods of dry farming—it has had a distinct influence on the surrounding population.

The ordinary Bulgarian gymnasisist disdains to touch hard work, for the reason that schools have created a class of restless, dissatisfied spirits, given to revolutionary agitation, who live precariously as clerks, etc. The Thessalonican School aims to raise the reputation of hard work. Masonry and carpentering are taught. The tailoring and shoemaking departments supply the schools with clothing and footwear. The School is thoroughly Christian in character. Fifty boys are in residence. They work out half the day, and study the other half. They actually do as much head work as in the other schools, and have the additional manual training to the good. No attempt is made to advertise the School, since there are always more applications for entrance than can be taken.

Mohammedan Notes. The **Kuweit Mission in Arabia** reports the conversion of a Bedouin Arab who "testifies fearlessly before the Moslems and does not wince at the tempests he arouses." His life has been threatened. When he was converted he posted a copy of the Apostles' Creed on the door of the mission dispensary and beneath this placed the following sentences:

"He wrote it, the least who is servant to the Lord Jesus Christ, who also desires of Him forgiveness of sins and who believes in Him. (Signed, Servant of the Absolute One, of Bagdad.) Yes. Come to Him, all ye sinners. He is the One Who gives rest from sin. Ask for the Holy Scriptures that you may understand what is in them of proofs and excellencies."

A leading Moslem convert in Egypt affirms that there has been a remarkable change in the **attitude of Egyptian Moslems towards Christianity.** In the earlier days they met all presentation of the Gospel with contempt, refusing to listen. Later they assumed an attitude of fierce hostility, debating with acrimony every statement of Christian teachers. At the present time respect and tolerance have largely taken the place of the former fanaticism, and the chief hindrance to their evangelization lies in the fear that they have of each other.

A writer in the *Moslem World* says that in meetings held in Christian homes, in stores, in workshops, by the riverside and in the streets, it has not been uncommon for from twenty to seventy Moslems to be present. Once two Moslems, one wearing the green turban, guided the missionary through the town, inviting everybody. Many came to the meeting, which was held about eleven o'clock, Friday morning (the Moslem Sabbath). Knowing that the Moslems wished to attend prayers at the mosque at noon, the speaker promised to inform them when it drew near the noon hour. He was surprised, at the given time, to see nearly half the audience rise and leave, not realizing how many Mohammedans

were present. In another place in an audience of seventy-five, seventy were Moslems. Coptic colporteurs of the Bible Society, who formerly looked on sale to Moslems as so hopeless as to be repellent, now take up this branch of their work with zeal and enthusiasm.

It is noticed as an indication of the slackening of Moslem traditions that the Ameer of Afghanistan has built a **clock tower in Cabul** and fitted it with bells. This innovation seems to meet the approbation of the people; yet Islam has always, following the tradition of the Prophet, protested against the abomination of ringing of bells.

Incidents of Mission Work. 1. The *Bible Society Record* tells the story of a Canton preacher, Mr. H. M. Leung, whose brother was so angry at his conversion and at the fact that he had chopped up various idols, that he sought to throw him in the river and drown him. Nevertheless, the convert escaped and has been a preacher for thirty-two years. He at one time conducted a business which brought him in $30,000 in some years; and now he not only preaches, but also devotes all his income to mission work. Since his conversion all his family of three or four generations and about three hundred friends have been won through his influence. He supports three preachers, two Bible women, four colporteurs and directs eight Bible Society men, besides attending to other smaller matters. He uses his home as a chapel, entertains missionaries, and helps poor Christians or Christian workers. One of his five sons is a preacher.

2. "Eight and twenty years ago," says a Chinese Christian, "I was one morning on my way to the city when I noticed by the roadside a Hupeh man, who had a box and a lot of books about the foreign religion. He was showing these to the people and asking them to buy. I thought I should like to get a book and was looking through them, when a great scholar, Wang Kwangh-fu, rushed up and said that if we looked at them our eyes would go blind. He kicked over the box and, driving the Hupeh man away with blows and curses, ordered us to gather the books into a heap to burn. But I did not like to see this waste, so slipped as many as possible into my sleeve. Among them were four Gospels, 'The Christian Catechism,' 'The Guide to Heaven,' and other tracts. As soon as I began to read I knew that the doctrines they taught were true; that there was only one God Who made and loved us, and wanted to save us from our sins. I therefore gave up idolatry. What became of the Hupeh man I never learned; but the scholar went mad soon after and had to be fastened with a long chain to a millstone. He would not allow himself to be clothed, but remained there stark naked, winter and summer, until he died. I thought God had changed him into a beast as a judgment for rejecting the truth, and was desperately afraid for myself. Then I heard of some foreign missionaries coming to live four days' journey north of the Yellow River and I went to them to ask for instruction about salvation. They prayed with me and talked to me about Jesus, so that before I had left, I had decided to become a Christian."

3. Mr. James, a veteran English Baptist in India, deceased last year, described the symbolism which he employed on one occasion as follows:

"John Wesley said that he would not mind standing on his head if thereby he could get people to listen to the Gospel. There was a man in the fair exhibiting a large python and carrying it around his neck, the tail hanging down on one side and the head on the other. 'Give me the loan of that,' I said, and he immediately complied. I hung the snake about my own neck, and directly an immense crowd gathered around me. The python gave a splendid text and I spoke of the evil of sin and of the old serpent who deceived our first parents. Did not some of the prophets, too, use very queer emblems?"

4. The total number of visits of outpatients in all the mission hospitals of the London Missionary Society last year was 436,601. We will cite just one case to show how much misery relieved this number implies. Mr. Blair of the Chinese mission writes:

"One Sunday afternoon I heard the sobs of a poor woman at the door. She had been gathering sticks on the steep sides of a mountain where, as she happened to slip, a piece of stick had entered her hand. She was in great pain, so I put her under chloroform and extracted a piece of wood as thick as a pencil and about two inches long. It had passed right up the forearm, breaking at the wrist. When she came to, her pain had gone and smiles came where tears had

been. She returned the following day and gave me ten cents for the hospital!"

In the Heathen World. Mr. Hatch of Coimbatore, South India, asked an intelligent Hindu at the time of the *Titanic* disaster, "What would have happened if the **captain and crew of the great steamer had been Hindus?"** The reply came instantly: "The men would have been saved and the women lost. Men can easily get other wives." In itinerating in the villages later, Mr. Hatch made it a point to put to every assembly the same question, and the answer was invariably the same. In one village he varied the question, asking, "Who ought to have been saved first?" "Men first, and wealthy men first of all," was the reply from all lips save those of a single Christian.

A China Inland missionary distributing Scriptures among pilgrims to the sacred mountain of Hunan, came upon the cave of **an anchorite at U-lui-shan.** His table was a slab of stone, his bed a little straw raised above the floor, his altar another stone slab. Over the last was the object of his worship—a few lines in Chinese characters telling about himself. After his death he will be immortalized as an idol.

Outside one of the temples in this mountain is a great boulder projecting far out into space. About two hundred years previously a stone railing had been built here in memory of "an idol that had fallen over and been killed."

A writer in the *Moslem World* describes the extent of **divorce in Mohammedan Egypt.** Lateefa of B., in her nineteenth year, has been divorced four times. Ibrahim Effendi, a youth of twenty-seven, has been married thirteen times. Another youth, when reproved for taking a twenty-eighth wife, replied, "Why should I not, when my father divorced thirty-eight?" It is a common saying among Moslems: "A woman is like a pair of shoes. If she gets old a man throws her away and buys another as long as he has money." Of every seven Moslems married in Egypt somewhat more than two are, according to official record, divorced. But the actual number of divorces is probably even greater. The police say that in many cases no pretense of recording divorce is made. "You find a woman in this house to-day and in another to-morrow."

Brief Mission Notes. Ceylon native Baptists have out of their poverty contributed 10,000 *rupees* of the 15,000 required for the establishment of a Christian High School.

The C. M. S. **medical mission in Travancore** (India) is a mission of big figures. Around Neyoor, the center of the work, lie 17 district dispensaries and small hospitals, the most northern being 100 miles from the most southern. Over 30 Indian medical workers have been trained at Neyoor, and as a result of their skill and management most of the branch hospitals are self-supporting. The men in charge of them are called medical evangelists. In one year they performed 6217 surgical operations. The central hospital at Neyoor has 1559 besides to its credit.

It is interesting to know that **missionaries' children** very frequently take up the work their parents began. Of the ninety missionaries of the American Board in India, twenty-three, or over a fourth, were born in India. In Turkey thirty-seven out of two hundred are sons or daughters of earlier missionaries, i.e., 18 per cent of the force, and these statistics do not include grandchildren.

Lever Brothers, the great soap manufacturers of Port Sunlight, near Liverpool, having a large and successful plantation enterprise on the Congo, for the raising of palm oil, have now turned to Liberia, and are bargaining for the lease of 12,000 square miles of territory (one fourth of the whole country) until 1946—with the right of renewing for 999 years longer. They would here carry on a huge business in preparing palm oil for the manufacture of soap, in exporting timber and in trading with natives. If this contract is concluded it will have important effects on mission work in West Africa as the Levers are Congregationalists and deeply interested in missionary and educational work for Africa.

There is an important Brazilian rubber region in the State of Amazonas, on the confines of Bolivia, reached by a two thousand mile river journey from Para in Eastern Brazil. In 1906 **Senhor Chrispeaniano** started thither to engage in rubber culture. He was a Baptist and on Sundays, instead of working in the rubber fields as the others did, started preaching, and gathered large crowds. His hearers finally set to work and built a fine chapel for him, after which he returned to Bahia to receive ordination. Now he is back on the field, and has organized twenty-five converts into a Baptist Church. A second preaching place has been opened where interested crowds flock to hear him.

Dr. Becker of the Central American Mission writes from Guatemala that his native preachers are much troubled by the problem of **military service.** Armed bodies scour the country for recruits. Romanist priests are excepted. They are looked on favorably by the government because, so Mr. Becker affirms, they bring in a good revenue to the state through the sale of liquors at religious feasts and from the fines (for drunkenness) following. *Evangelicos* produce nothing for the government in this way and, thanks to priestly influence, it is impossible for them to keep clear of the frequent military scrimmages of Central America without paying a sum which, for such persons, is not inconsiderable.

The managers of the **German orphanage for Armenian children at Urfa** believe that if Moslem hatred and opposition to Christianity cannot be broken down in one way it can be in another. They carry on extensive industrial operations in their institution, manufacturing cloth, shoes, rugs, etc., and seek as far as they can to sell to Moslems, since in this way the followers of the Prophet "learn to respect us and our work. They wonder at our tenacious insistence in always giving them the best material for their money, and admire the substantial way in which everything is manufactured." Thus they learn not only to respect Christians, but to respect work; for the whole Levant thinks of idleness as the ideal thing in life.

Mr. Aitken of the C. M. S. was importuned last year to visit **a village at the mouth of the Niger,** which had been visited once before in 1909. The whole town turned out to greet him, and showed him the spot where the townspeople proposed to erect a school. They were observing the Sabbath, keeping correct reckoning by means of a board with seven holes in which a peg was moved day by day. They asked to be taught to pray. Their only prayer formula was the following:

"O God, we beg you, we beg you, make you look we good to-day; make you no trouble we, or do we any bad. We beg you, we beg you, we beg you."

It is stated that **Mr. W. J. Bryan,** after a journey around the world, in which he visited many parts of Asia, took up eight boys and girls in different mission fields, all of whom he is supporting and educating.

LITTLE STORIES FROM THE RELIGIOUS LIFE OF CONTINENTAL EUROPE.*

One of the most striking figures among the French Protestants of the last generation was Rosseuw Saint-Hilaire, professor at the Sorbonne, a man of exquisite personality and deep Christian piety. In his early days he had been a freethinker and atheist, but when making researches in the archives of the Inquisition, he had been profoundly impressed by the exalted loyalty of the martyrs of Christ. What could the Bible be for the sake of which Christians should suffer imprisonment, the loss of their goods, and death itself, often of an excruciating character? What was the great secret of life which it contained that they would not surrender it at any cost?

*Translated for the RECORD OF CHRISTIAN WORK.

He bought a Bible, began studying it, and consulted with Protestant Christians about it. In talking with a pastor in Lyons he said: "This book can't be a book for the people. It is too deep. The problems it deals with are insoluble. How can people without education care for or even understand it?"

"Come with me," replied the pastor, and he led him into a back street where a cobbler was living and working in a small room. "Here," said he to the latter, "is a gentleman who wants to talk with you about the Bible."

The professor, with his button of the Legion of Honor, sat down beside the cobbler and the two were soon in deep conversation. To the difficult questions put to him the brave old fellow replied with a seriousness and simplicity which astonished the professor. Here was an intelligence of spiritual things which the *savants* did not have, but which did not fail in depth. The interview was a revelation to Saint-Hilaire and was the beginning of a chain of events which ended in his conversion and a long Christian life. But it was not easy for the man of learning to bend. A whole night through the struggle lasted. "Man was not made to humble himself so before his Creator," he said again and again in his desperation. Finally, after hours of resistance, his will was surrendered.

Thus the racked and torn Spanish saints of the sixteenth century Inquisition dungeons gave the first impulse to the conversion of a nineteenth century professor of the Sorbonne.

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The *Christliche Volksbote* of Basel vouches for this incident:

"An express train between Frankfurt and Basel passed recently by a little village in which a new church was under construction, whereat a young student broke out with: 'These pious Baden country-people might spend their money more profitably than in church-building. If it had been put into a music hall or a "People's house" it would have much better answered to the needs of the day.' A fellow traveler, looking up and asking, 'But what have you got against church building?' received the reply: 'Oh, it's only imbeciles who attend church nowadays.' 'Then I'm an imbecile,' quietly answered the other. 'I, too,' broke in a third traveler. 'I go every Sunday to church, and although an imbecile, am nevertheless professor in the University of Leipzig.' Another traveler added: 'I am chief councilor in the city government of Strassburg and a church-goer.' And still another chimed in: 'I'm head of the Berne *gymnasium* (fitting school) and a convinced Christian.' The four imbeciles shook hands all round, and were soon engaged in animated conversation on Christian themes, while the superior youth shrunk in silence into a corner of the compartment."

* * * * *

The Evangelical Society of Stuttgart, in publishing a series of brief biographies of Würtemburg Christians, hit on the happy idea of including, with leaders and saints like Hahn and Bengel, men humbler in station, but not less remarkable in piety. One could wish similar sketches might be made elsewhere, say in Scotland and New England. The writer recalls, for example, a New England farmer Christian, the picturesque tradition of whose piety might well pass into print. In latter days he became quite deaf. On one occasion when walking up a steep hill at his horse's head, his cart, heavily loaded with potatoes, broke from its harness and rattled down the hill into a brook. The old Puritan knew nothing and saw nothing until he reached the hilltop. Then turning round and taking in the whole situation, he simply ejaculated: "In all this Job sinned not." That was the New England way of swearing.

Karle von Beuren, pietist farmer, appearing in the above mentioned series of "Swabian Character Pictures," was a man of similar biblical patience. In the country homes of the region round about he was wont to hold Bible meetings where his expositions were greatly blessed. "The report of his preaching was not so deafening," his neighbors were wont to say, "but he always hit the mark." In his own farmhouse he had not only a prophet-chamber for fellow Christians, but a bed specially for poor travelers and peddlers and out-of-works of every description. The pay he received from them was always of the same sort: "May God recompense you! God give you health!" And indeed the prayer was answered, for the doctor was a rare visitor to his crowded household. What did he not give to the needy

and sick at all times and on all hands—bread, meal, fruit, eggs, vegetables, fat, clothes! When slaughtering time came the children ran about all day up this lane, down that alley, bearing *"Metzelsuppe"* (soup-stock). "We had no meat the whole year through save when Karle slaughtered," said one widow after his death. If any needed a tool—scythe, rake, axe, saw, plough, wagon, ladder—all knew where to get what they wanted. Sometimes these things came back in bad condition, but there was never complaint. If an avaricious neighbor ploughed away a furrow from his land, Karle was silent and put it before Him Who judges righteously. When any wanted a small loan he was the first to be applied to.

Many homeless children were taken into the farmhouse to grow up with his own seven, and once an aged man, who lived on for twelve years, bringing much trouble to his patient host. On one occasion he took pity on a poor tailor who was in great straits and invited him, his wife and child into a corner of the great German kitchen. But the man was given to swearing and could not restrain himself. Karle said nothing, but after eight days the guest broke out with, "Karle, I see we are not made to live together. Things are too 'narrow' here" (referring to Karle's piety). So he went out, and the "housefather" simply quoted the words in Rev. xxi. 25, 27: "And the gates of [the New Jerusalem] shall not be shut at all: . . . . and there shall in no wise enter into it anything that defileth."

He mixed little in public life and cared nothing for politics, but the confidence of his neighbors in him was so great that he was elected almost as a life member to the parish council. On one occasion, it was narrated, the authorities arranged that the exercises of the fire volunteers should be held on Sundays. Karle's protest was aptly biblical. He rose in the council and said: "The Bible says, 'If ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, ... and it shall not be quenched" (Jer. xvii. 27). The chief selectman was annoyed at having his plans countered, but Sunday fire-drill ceased.

On another occasion this selectman was sick for a half-year and Karle was urged to substitute for him. It happened that a number of involved cases came before him for judgment, among them five of divorce. Karle had the discontented couples appear before him, one at a time, and listened quietly to their complaints. Then he said: *"You* were wrong here, and *you* here. Do so-and-so," and talked so wisely and lovingly to them that in half a day all pairs were reconciled and continued so to live. "We could never have brought that about without Karle," they said afterwards.

But it was when men were on their deathbeds that Karle was especially sought out for comfort and counsel and support. He was often called to the sick when the official pastor could not come. On one occasion a rich, avaricious and godless man cried out before his death: "Oh, that I might go with Karle into eternity!" "Yes," said the neighbors afterward among themselves, "but to live as Hans and to die as Karle don't go together." A free-living tavern-keeper once confessed to Karle's eldest daughter: "Often, when I saw your father with his still and peaceful face pushing his heavy handcart by my house, I would feel a grip at my heart which would make me unhappy indeed, and I would say to myself, 'Oh, would I were like him! His death will be a happy one indeed.'"

And so it was. To the close of his eighty-third year he kept at his work, quaintly quoting Gen. iii. 19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." His faculties never failed. "Lord, make me childlike, but spare me a second childhood," he used to pray. His last record in his journal was: "The Lord has done all things well and planned all things well. To Him be glory."

THE STUDENT AND THE INCREASED COST OF LIVING.

W. R. Moody.

"What is really essential is that every one should have a chance, and that there should be the nearest possible approach to equality of educational opportunity. . . . . Democracy should add a new plank to its platform, and insist on equality of opportunity in education as something that should be within the reach of every youth and maid."

Thus Viscount Haldane in an address as Chancellor of the University of Bristol defines the rights of British youth to enjoy the privileges of a university training. It is not a new conception that the British Lord Chancellor thus enunciates. For many years America has claimed to champion the cause of equal opportunity for all.

But the increased cost of living and the keenness of industrial competition have resulted in conditions which assail the validity of this claim. The country has been awakened to the fact that unskilled labor and those employed as clerks have not experienced an advance in wages commensurate with that in living. According to reliable data the wage-earner, under the most favorable conditions, has in recent years enjoyed an increase in wages of less than 25 per cent, while Federal and State reports estimate the cost of living during the same period to have advanced from 30 per cent to 40 per cent.

The case of those employed as clerks or saleswomen is even less favorable. The legislative committee of Massachusetts, appointed to consider the advisability of passing a minimum wage bill for women and minors, report, after a most thorough examination into existing conditions in industrial centers in the State, that the average wage of this class is below the minimum cost of living. The extensive work of the committee and the conservatism which characterizes the tone of the report emphasize the serious nature of their findings.

In this report, wage schedules were gathered from 6900 persons. A certain amount of personal and domestic data from 4672 persons—employees in 91 establishments in 18 localities—was also collected. Besides this, three typical Massachusetts industries in which women are employed, viz., confectionery factories, retail stores and laundries, were investigated. To these data was added that collected by a federal commission respecting operatives in cotton factories. Wage-earners to the number of 13,845 were interviewed, 1986 of them being under eighteen years of age. The report further shows that only 125 of these last received $8 a week—or over—as wages, 753 received less than $4, while 68.6 per cent of women over eighteen years of age received less than $8.

In the light of these facts the case of self-dependent, but ambitious, youth of both sexes, yearning to acquire an education, becomes most difficult. To earn sufficient to live upon is burden enough in itself; to save is practically impossible; and during the last two decades the case of the indigent student has become more and more difficult.

There is a large class of young men and women who have been obliged to sacrifice their educational opportunities at an early age in order to become breadwinners. The circumstances under which they do this are ofttimes tragic. The death of a parent, or some other domestic calamity, compels them to enter the ranks of the wage-earners before completing the grammar school course. To these young people "equal opportunity" of self-improvement and advancement is denied unless some means is afforded at a later date to enable them to acquire that of which they have been deprived.

Frequently boys and girls leaving school at twelve or thirteen, under the conditions described, find later that circumstances relieve them of responsibility for the support of others and free to devote themselves to their own self-improvement. But the advanced age of eighteen or twenty prohibits their entering the public schools to resume their studies, and it is in comparatively few large centers that good night schools are to be found. For such, therefore, there should be some place where they could retrieve, so far as may be, that of which they have been deprived through no fault of their own. Indeed, the very

KENARDEN HALL.

The new Administration Building given by Mrs. John S. Kennedy of New York to Northfield Seminary.

By courtesy of The Alumnæ Chronicle.

sacrifice they made for others in earlier years evidences a character well deserving of opportunity.

To this class Dwight L. Moody belonged. It is not surprising, therefore, that his sympathy was enlisted in behalf of poor, but self-reliant, youth who aspire to gain an education. For them he founded the Northfield Schools, located at East Northfield and Mount Hermon in his native state and township. Northfield Seminary for girls was opened in 1879 and Mount Hermon School for boys in 1881.

These schools are designed and exclusively maintained for poor boys and girls. Children of well-to-do parents are not eligible for admission. But to the self-reliant young man or woman, longing for an education, dependent entirely upon his or her individual efforts, or helped by the limited resources of parents of humble means, the Northfield Schools, so far as their accommodations permit, hold out a helping hand.

Help-giving is always attended with danger—that of weakening the sense of individual responsibility. Almost all educationalists appreciate this, and at the inception of his scholastic work Mr. Moody recognized that it was a wrong principle "to give something for nothing." He effected, therefore, a compromise, by giving every student the equivalent of half a scholarship, or charging one half the actual cost of board and tuition, and making up the deficit by appeal to the Christian public. Consequently each student was charged a fee—inclusive of board and tuition—of $100 a school year. This has remained the amount of the student charges in both the Schools. By this means Northfield seeks to help those who would help themselves, for, as Mr. Moody used to express it, "a boy or girl isn't worth educating who won't do his or her share." There are, of course, exceptional cases where peculiar conditions may, for a time, require a full scholarship; but in general it has been found the exception proves the rule.

Not infrequently the question is raised whether good is accomplished by too general educational facilities. Are not good laborers and artisans being spoiled by awakening educational aspirations? Is it not a mistake to make young people discontented with their lot, and would it not be better if they remained where their manifest destiny decreed? Such inquiry betrays an essentially superficial, if not a grossly selfish, view of the subject. No

intelligent parent would care to apply the principle to his own children, willingly consigning them to ignorance, because of misfortune. Every American youth is inalienably entitled to an opportunity for an education, if willing to work, and even sacrifice, to obtain it.

But the question has not alone individual significance: it must be considered in its application to national life. Who can measure what America owes to those of its citizens who, at the cost of great sacrifice, have retrieved the opportunities which others have freely enjoyed? The struggles and self-denying labors of many of our greatest statesmen, scholars, leaders and ministers eloquently testify to the worth of this very class. The biographies of the majority of America's noblest sons are stories of tragic and heroic achievement against all kinds of disadvantage resulting from a lack of early opportunity.

Even if later opportunity fail to develop the scholar or the professional man, who shall say that a broader outlook on life and the capacity to enjoy that which culture affords will make a less successful farmer or artisan? And with educated citizens, who will have the temerity to assert that the community is poorer, or the level of society lower? It is against the illiterate and grossly ignorant of other nations that this country has closed its doors; its own citizenship cannot suffer from enjoying universal opportunity for improvement.

But it was not alone in behalf of education that Mr. Moody labored at Northfield. Highly as he esteemed its value, he felt that learning in itself was not worthy of attainment, unless founded upon a solid moral basis. To give a bad man an education is to make him more effective in the accomplishment of evil. The educational system at Northfield, therefore, is built upon a Christian basis. In every curriculum of study a course in the Bible is required, not so much to acquire knowledge *about* the Bible as to make every student familiar with its *content*. Believing the Bible to be God's Word, it was the Founder's conviction that familiarity with its letter is "the beginning of wisdom," even as the reception of its spirit is the essence of Christian living.

At the same time, the Northfield system of education maintains that there can be no true culture, no appreciation of literature, where there is no knowledge of the greatest Book in the world. And while prime emphasis is placed upon the spiritual value of the teaching of God's Word, its educational worth also has due recognition. "No man who really knows his Bible is illiterate," Mr. Moody contended.

Manual labor also he recognized as a valuable educational factor. Aside from its physical benefit and the mental relaxation obtained in so definite a change from academic work, the meeting of an assigned task and its faithful performance have great moral value. A farm of a thousand acres, and numerous duties in the dining hall and other buildings, afford ample opportunity for the assignment of the two hours' daily work required from each student at Mount Hermon. An up-to-date and thoroughly organized agricultural department, with a strong staff of instructors, makes the work of educational value. In Northfield Seminary all domestic work in the various halls is done by students under competent matrons, while a complete Domestic Science department, with a trained staff of instructors and well-equipped laboratories, gives the young women practical, as well as technical, training in a most essential part of their education.

Though the Northfield Schools have scarce completed a generation in their history, their growth has been rapid. Six hundred students in each School gives a total attendance of twelve hundred. At Mount Hermon the facilities for work are further increased by a summer session, dividing the calendar year into three terms of sixteen weeks each, and thus making one and a half academic years in the twelve months. By this means an additional three hundred students are received, giving an aggregate enrollment in the year in the two Schools of approximately fifteen hundred. And these students are selected on the basis of worth and need. Lack of previous opportunity and earnestness of purpose assure priority of consideration in acceptance to the Schools, for the number of applicants—more than a thousand seeking the two or three hundred vacancies each season—affords opportunity for careful selection.

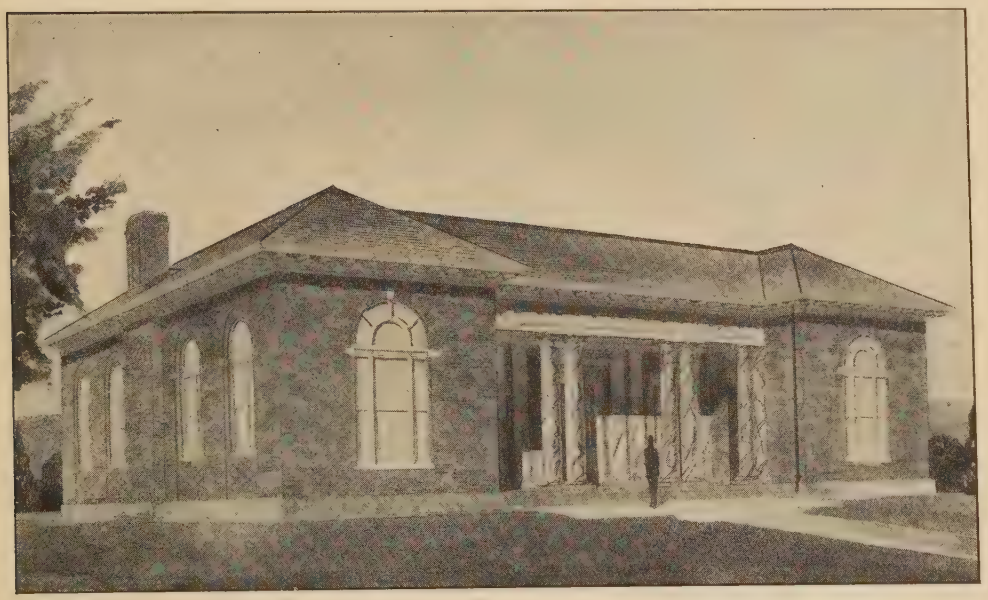
With a deficit of a little more than $100

a year upon each student, after payment of an equal sum as his or her fee, it will be seen that a large amount of money must be raised each year. Thus, with the present enrollment of twelve hundred students, $120,000—in excess of the income from all endowment—must be secured to meet the current expense of the Northfield Schools.

To raise the charges to the student has been advised by some as the best way to lessen the amount of the appeal. Obviously this would be the easiest method. But it would unquestionably sacrifice the original purpose of keeping the Northfield Schools for poor boys and girls. The burden on them is already heavy in saving the one hundred dollars. To increase it would debar many of the most needy, and lay upon the shoulders of self-denying and struggling parents a still heavier burden. In the face of the recent report of the legislative committee of Massachusetts, already referred to, and the no less appalling statement of another committee in a Western city, showing that the minimum cost of living for a young woman is not less than $9 a week, while it is only the exceptional and experienced woman who can earn $8 a week, how can Northfield increase its charges to the girls? And though the conditions among young men are apparently less distressing, it can nevertheless be shown that $100 a year is as much as—if not more than—the average young man, who is an unskilled laborer or a clerk, can save from his wages in a year.

Under these conditions the appeal for donations to aid the Northfield Schools in their work for poor students is again made to the Christian public. During the fiscal year closing July 31, 1912, 3700 individual gifts were received. Only a few of these exceeded $250 and hundreds of gifts of $1 and $5 were received. It is to people of moderate income that Northfield especially appeals. Particularly do we urge them to become part of our "Living Endowment," by giving a small sum equal to the income upon a larger amount. Thus friends may help who otherwise would not be able to give to an endowment without curtailing their gifts to objects having prior claim.

In recent years the stand of our graduates in the leading universities and colleges has testified, not alone to the thoroughness of their academic work, but also to



THE SCHAUFFLER MEMORIAL LIBRARY, MOUNT HERMON.

The gift of Mrs. A. F. Schauffler of New York to the Northfield Schools, in memory of Rev. William D. Schauffler, D. D.

By courtesy of The Hermonite.

their influence as men and women of Christian ideals and purpose. In the business world, in the homes and in the churches of the land, "Northfield boys and girls" are demonstrating that the "equal opportunity" for a Christian education has been appreciated and is bearing fruit in effective service for their fellows.

The girls who have gone out from Northfield have, to a large extent, become home-makers. Many, however, are teaching, and others are engaged in missionary work. Sixty are on the foreign field. As a result of data now being tabulated a full report is to be prepared of the positions filled by Northfield girls.

From a recent compilation of those occupied by Hermon men the following vocations claim 2400 former students:

Business positions		686
Manufacturers, merchants, grocers, salesmen, and unspecified	265	
Secretaries and office assistants	179	
Superintendents, managers, etc.	105	
Financial — treasurers, cashiers, bookkeepers and others	68	
Bankers, brokers, insurance, real estate	58	
Advertisers	11	
	686	
Students		343
Christian workers		321
Ministers and evangelists	208	
Y. M. C. A. work	75	
Missionaries and colporteurs	38	
	321	
Agriculture		221
Farmers	181	
Specialists	40	
	221	
Scientific and technical workers		133
Engineers	68	
Electricians	22	
Draughtsmen	14	
Chemists	12	
Pharmacists	9	
Surveyors	5	
Bacteriologists	3	
	133	
Physicians, dentists and others		101
Physicians	73	
Dentists	24	
Veterinary surgeons	4	
	101	
Educators, professors, principals and teachers		85
Architects, contractors and carpenters		60
Government positions		53
Machinists and plumbers		48
Lawyers		38
Musicians and tuners		19
Printers		18
Editors and reporters		17
Chauffeurs		15
Painters		11
Various occupations having one to nine each		231
		2400

When it is remembered that to many of these men Hermon meant the only opportunity for self-improvement, we believe the results have justified the efforts of friends of Northfield.

THE MOTHER.*

Lucy L. H. Soule.

Only a woman! That is true, but men
Look ever unto her to rear their young,
Those young that shall make nations presently.
A woman's heart! But let the Christ have sway
And men shall feel and know their children safe;
For hands He holds and feet led on by Him
Shall guide those tender, little, stumbling feet
By gentle waters into paths of peace.
O let the mother-heart who loves her God
And heeds her Christ be free to teach her young,
Who in late years shall rise and call her blest.

Too narrow in her trend of thought, you say?
Ah well! But let the swerve be e'er so slight
And lines once parallel will soon diverge;
And tendencies grow into giant things
That men themselves are powerless to meet.
Tread softly since her heart is holy ground,
Look far beyond where ultimates are reached.
I ask you, shall she hold to Christ-ruled thought,
Or shall her hands, those gentle, loving hands,
Slip e'en so little from the tiller's grip?
Remember,—on her life, filled or unfilled
With Christ, the nations' future life depends.

*Mothers' Day, May 11.

NOTES ON THE APOSTLES' CREED.*

Rev. G. A. Johnston Ross, M. A.

VIII.

"I believe in the forgiveness of sins."

Let me first of all remind you of the place that this clause occupies in the Apostles' Creed, and in this section of it. The clauses which follow the words "I believe in the Holy Ghost" have been added as typical illustrations of the work of the Holy Spirit in the area of the redeemed life. The first of these is His gathering together of the redeemed into a corporate body or organization, frontierless, so far as we can see it, stretching beyond the limits of this life: "I believe in the holy catholic Church," and in "the communion of saints"—the throbbing life that permeates that organic body. And then follows a statement of that which is the common denominator of all that life. "The forgiveness of sins" is the fundamental experience which unites the redeemed upon earth with the more fully redeemed in heaven. Forgiveness of sin, however, is referred to as though it were almost a threshold experience. Its completion is indicated in the next two clauses—"the resurrection of the body and the life everlasting." Such, then, is the place in the creed of the phrase, "I believe in the forgiveness of sins."

Let me take for my text these verses: "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice; let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope" (Ps. cxxx. 1-5). For various reasons the adjustment of the relation of the individual soul to God has passed from the foreground of the thought of many Christian leaders in our time, and been replaced by the thought of the adjustment of our relations to our fellow men. One is thankful for the emphasis which the Spirit of God has been laying in our day upon social responsibility; but it were futile to preach the gospel of social responsibility without having as its basis the doctrine of the readjustment of the individual soul to God. If we make any mistake about the forgiveness of sins, either in thinking or in life, we are wrong right through in our thinking on Christian truth.

It has been said that the forgiveness of sin as a doctrine is the differentia of Christianity (although in speaking of the Holy Spirit I warned you to think whether it is not the doctrine of the Holy Spirit that is the true differentia). And this is worth remembering, because there is no great religion that has not an idea of letting a man off somehow from the consequences of his evil deeds. The Christian doctrine of forgiveness of sins stands, so far as I know, absolutely alone and unreproduced in any other religion on the face of the earth. It is to this uniqueness of the Christian gospel of forgiveness that I draw your attention.

Now the truth is we are so familiar with the phrase, and to some extent with the idea behind the phrase, that we must become unfamiliar with it before we can grasp its reality. When a religious idea like this of the forgiveness of sins becomes so familiar that it glides in and out of our mind without being challenged by that faculty which calls a halt upon new ideas, the only thing we can do to freshen our sense of it is to ask ourselves where we would be in connection with that idea if we had no Bible. Suppose we ask ourselves with our Bibles closed, Is forgiveness of sins credible? Now, with our Bibles closed, whom or what shall we ask? Suppose we begin with nature. That nature knows no forgiveness is unquestioned. If a child put its hand into the fire it will be burned; if it puts its hand into the fire a second time it will be burned again, if there is any hand left to burn. Nature will not forgive. And, upon the whole, it is well for us that it should be so, else there were no moral order in nature. And if the violation of nature's laws were not visited with strict punishment, we should

*Delivered at the Northfield General Conference of Christian Workers, August, 1912.

not become so easily acquainted with the laws that we must serve in order to live well and control nature.

Take society next. Is there forgiveness there? The representatives and administrators of law in organized society will tell you that while here and there in the case of a first offender society may show a little clemency, on the whole, it is utterly impossible for society to exist on the basis of forgiveness. Somehow society must vindicate and punish the violation of her laws.

Take the individual relations of man with man. Is forgiveness known there? It depends upon what we mean by forgiveness, and upon the quality of the sin. If a man treads upon my toe, and imagines he has hurt me, while I have not been hurt at all, it is perfectly easy for me to say, "Don't mention it," and mean it. But if a man insults my daughter do I forgive him? Can I be my daughter's father and a man and forgive him? Never! Can I take him back into my friendship and let things be as they were before, only more tender? Is that possible?

Let us come nearer still, and question our individual life without speaking about other people, except indirectly. I commit a certain sin, a real one. It immediately affects possibly my body, certainly my family, if it be not itself a sin that is immediately connected with the fabric of the external life in which I live and move. It at last reacts upon my family, and God knows where it comes out. My life since I was a child has become progressively an entangled affair. I am now married, am the father of a family, have many friends on the two continents. My life has been felt for evil as well as for good over the whole area. Can I put the clock back? With the Bible closed, is the forgiveness of my sin possible? Is there not between my sin and its consequences a kind of connection, a chain, from which I cannot get away?

Come still closer. If that is the way the law of the entanglement of the human life works, can a man forgive himself? An old saint once said that youth hardly begins to understand what repentance is. It is after a quarter or half a century has passed between us and the sin that the real anguish of it, the essence of it, is distilled through our spirit. As a man can I forgive myself? If I be morally flabby it is easy enough for me to wipe my lips after quaffing the wine of sin, and then begin to sin again. But if I have any moral integrity, any moral sensitiveness, can I forgive myself? Then, if that is difficult, can an honorable God forgive? If God were morally flabby, He could not be God, to begin with. Forgiveness is not His waving His hand and saying, "Don't trouble. It does not affect Me." If it means that He forgives because He dislikes to have any trouble, can we trust a God Who cannot bear the disagreeableness of discipline? Are you most a father when you cannot bear to discipline your child? Can you trust your God if you do not believe He is willing to face disagreeables to discipline you? Well, then, the condonation of sin, the wiping out of the consequences of sin, is impossible so far as man is concerned.

Now, the question is, Where are we *outside of the Bible* in the matter of the forgiveness of sin? We go to nature, to society, to the interrelation between individual men, to man's relation to himself, and to our thoughts about God and we see nowhere any light upon the subject of forgiveness of sin. It seems as though it were all unbroken darkness. One must, of course, be perfectly fair and try not to exaggerate the darkness of the picture. Let us go back, then, for a moment, to some things that we have said. First, to nature. We said that nature knows no forgiveness. There is a certain exaggeration about that, because there is something like renewal in nature. In my Scotland is a place from which twelve battlefields can be seen. On the site of those battlefields is now a great meadow, and I have seen wheat, golden wheat, growing in harvest time where men's blood was once shed in battle. When I think of the great God above and see the golden wheat growing where men shed one another's blood I say, "That looks like a sacrament of a new opportunity for men; that looks as though God were willing to give man another chance."

Now go to society. You remember I spoke of the difficulty of forgiving a man who has done you a terrible wrong. I do not say that it never happens. There have been cases where men have carried the

burden of other men's wrongdoing as though they have really forgiven them. We cannot say it does not happen, and where it has happened amongst men one begins to ask, Surely there is that much goodness in God?

Take now the individual life, the phenomenon of conscience. When I do wrong, someone within me protests; but the protest does not kill me. I still remain alive; that is to say, conscience muffles its voice, softens its protest. It is a rebuke, but a rebuke that is not vehement, not wrathful. The nature of the rebuke in my conscience suggests to me the possibility of moral hope. It seems to me that the situation is something like this: it remains still dark, but here and there a curtain of the darkness lifts, and here and there there is something like a suggestion, a sacrament of hope; but, my brethren, that were for me a very inadequate religion. But beyond that we could not go *with the Bible closed.*

Now let us open our Bible and see what it has to say upon the forgiveness of sin. First, let me remind you that sin is exclusively a biblical idea. Nowhere else in the literature of the world, except in those that own the Bible as their mother, do we find the idea of sin. This moral evil in the world you and I find described in ancient classical literature as vice, as shame, as meanness, as half a hundred things, but never as sin. That is to say, the view of the Bible is peculiar to itself. There is, first of all, its description of sin, not as an incident so much as a state, not only a state but a process, not only a process but a force. Sin is not in the Bible an incident of transgression. It is a sinful condition of the human soul. But another thing that is much more characteristic of the Bible's peculiar view of sin is its constant reference to the relation of evil to the idea of God. Vice describes moral evil in its relation to our idea of purity; crime the idea of moral evil in its relation to law; but sin is moral evil considered in connection with God. The Bible, therefore, is unique in its view of sin.

Now about the forgiveness of sins. Here is a description of God: "And the LORD passed before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Ex. xxxiv. 5, 6). I stand in respect and awe before that description of God. This God is declared to be a forgiver of iniquity and sin, but there is no cheap absolution about it. When I have brought evil upon my soul, bitterness upon my spirit, I resent the idea of a cheap absolution, because I know this thing is worked into the fabric of the reality in which I live. There seems to be a contradiction; but I am thankful that God is represented as having regard for the shadowed side of life; I am thankful for this inexorableness of the Lord. That is so far good, and encourages me to ask questions about this God, and the question I first ask is, How can He forgive and yet "by no means clear the guilty"? How can He, as is declared in the Psalms, "forgive the guilty" and "take vengeance"? I find no explanation of what that is in the God of the Old Testament which enables me to picture Him as forgiver of sin and yet as one that "will by no means clear the guilty." I see curious things in it. I see sacrifices, as though they were attempted solutions of this perplexity. But I find that the best spirits in Israel protested against the adequacy of these sacrifices in solving the problem. They do not object to sacrifices as *stating* the problem, but they were not its final solution. What is the explanation? What is that in God which permits Him to be just and a forgiver of iniquity? And the Old Testament does not give the answer.

Now the curious thing is that the Old Testament is full of illustrations of saint-hood, that is, a peculiar type of character which is built upon the belief in one's sins having been forgiven. One is left with this suggestion in one's mind, that these characters, though not perfect, are strong and good. But the structure cannot be strong if the foundation is rotten. I am, therefore, encouraged to believe in the forgiveness of sin. Still there is never an explanation of what it is that enables God to forgive. There are wonderful hints of it, but no actual definitions.

Now, when was the perplexity relieved? We come down through the Old Testament to the New and ask our Lord about this

matter. Now Jesus, whatever else He was, had more insight by a whole heaven than any other son of man into the question of adjustment to the living God and the character of the living God. It is said that early in our Lord's ministry while He was speaking to a crowd of earnest people, a man was brought to Him who had a terrible affliction. Jesus' enemies were glad of the unusual case, because, they said, "We will test this Man now." It is a question whether this young Healer can cure a case as severe as this. Now watch and see what He does. Jesus says to the paralytic, "Be of good cheer. Thy sins are forgiven thee." "Precisely," they said, "He cannot cure this terrible disease, so He says to the man, 'Cheer up, my son.' That is a cheap thing to say." Jesus knew what was passing in their minds, and He said—and I take it He sighed as He said it—"Do you think it is easy to forgive a man his sins?" An easy thing to proclaim to a man the forgiveness of his sins? *Easy to forgive sin!* It is as though He could not get at their point of view. "If you suppose," He added, "that it is easier to say, 'Thy sins are forgiven,' than, for example, to help that man in his disease," He turned to the man and said, "Will you take up that bed, please, and just go out of the room?" and the man lifted his little mattress and rolled it up and walked out in health and strength. You see, Jesus did not explain; but the incident has this significance that it showed the great difference between the point of view of our Lord and that of His enemies.

A few hours before Jesus died, He said to His Father, "I have declared thy name unto these men whom thou hast given me." Then, as though with a sigh that again came over His spirit with the thought of the Cross before Him, He added, "And I will declare it." He knew there was something which the Cross would enable Him to show forth in God which no words or sighing could ever do, something which He had not been able to explain before. And what He anticipated actually happened. At first the Cross dazed the disciples. Then the day of Pentecost came, and—in accorddance with certain well-known psychological laws, when one has puzzled for a long time over a problem and has asked for Divine guidance upon it—the light flashed, and the Church unanimously declared, "I have discovered the secret." It could not be explained at all, but the secret nevertheless had been laid hold of, and in the joy of the discovery of that in God which enables Him to forgive sin and yet to have respect to law, the Christian Church went forth conquering and to conquer, and is conquering now.

What is the secret? I have no language beautiful enough to tell you what it is; I can only put it into dull prose, into one bare and bold sentence. The secret is that FORGIVENESS MEANS SELF-SUBSTITUTION, and that that in God which enables Him to forgive, and not merely absolve, sin, is that He takes the sinner's place. I say it deliberately, quietly, without vehemence, that you may stand for a moment in holy awe before this unutterable truth, that God puts Himself, that He has always put Himself, in the place of men; that it is in His very nature, and not an accident in time, not the outcome of our appeasing prayer; there is forgiveness with God, that men may fear Him, may stand in awe before so boldly hospitable a heart as God's is.

Now let me illustrate this by forgiveness as we exercise it. Does it not mean our own self-substitution? There is no denying it. Think of it. You women, can you forgive a woman who has wronged you except by bearing the shame and disgrace and sense of meanness and all that which is the proper accompaniment of her sin, and which she is not feeling? Can a father forgive his prodigal child, the child who has gone away into the far country, without putting himself into the child's place, without feeling the stab of the sin which the child has committed, without feeling all the remorse that ought to be the remorse of the child? That remorse always comes first to the mother and father of a prodigal child, and forgiveness is never, *never,* amongst men or with God, anything but self-substitution. I tell you, brethren, the Atonement rests there. In the spirit of this astounding revelation of God, I pray you read your Bible, and be very careful to understand what men so easily speak of as redemption. I do not deny that in paganism adumbrations of this self-substitution of God are

to be found, but the full revelation of it is unique in Christianity, and that is the Gospel—the Gospel alone upon which our souls can live—that God takes the sinner's place.

I have spoken in the present tense rather than in the past, and that because, while it is a necessity that in our time we remember Christianity is a historical religion, and the Atonement of our Lord, the finished work on Calvary, a historical crisis, the full significance of which we do not yet comprehend, Calvary is nevertheless best made clear to us by the thought that it represents something which is *always* true of God. The sign of the Son of Man is in the Heaven, the Lamb of God has been "slain from the foundation of the world."

And what is the condition of obtaining forgiveness like this? The condition is that we be willing to enter into this self-substitution of God, and confess our sin. Confession is a far deeper thing than some of us think. What does confession mean? It means, first of all, subscription absolutely to God's judgment upon sin: "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into judgment; but is passed from death unto life." Why? Because he that "hears my words" subscribes to my judgment. Subscription to God's judgment means also entrustment of ourselves into God's hands, that He may deal with us as seems right in His sight. It means that we put ourselves absolutely in His hands.

And we are to entrust ourselves to this God not only for chastisement, but, more dangerous and terrible still, for friendship. That means we entrust ourselves to God, Who will make us over in His own spirit and disposition. He will give us a forgiving temper like His own, and unless we are prepared to have that temper we are not willing to give in to the friendship of God. Take our Lord's own words, "If ye forgive not men their trespasses, neither will your heavenly Father forgive you." Forgiveness is upon the condition of my entering into the friendship of God; but if I enter into the friendship of God, I must enter it without any qualification whatever, and I must be willing to become forgiving as He is forgiving.

Not long ago I heard a great scholar and a great saint in New York preach on the forgiveness of sins, and he said this strange thing: "There is no gift which it is so dangerous to ask for as the forgiveness of our sins." Dangerous? It is absolutely fatal to the other life in us: it is fatal to our self-righteousness, fatal to our sense of injustice when men do us wrong, fatal to our desires to flatter ourselves with a sense of injustice, if we ourselves ask for a forgiveness of sins that involves our casting ourselves into the very life of God. Repentance, therefore, is the very opposite of merely expressing regret for what I have done. It is so throwing myself into the hands of God that I say, "God, for Thy love's sake, make me over from the very foundation upwards, and let Thy Spirit absolutely reign and rule in me, at any cost whatever; only let me be like Thee and enter into Thy friendship." That is the condition of receiving forgiveness of sin.

And what will be the results? Such a self-committal into the hands of God will, of course, have extraordinary reactions upon my life. This friendship with the Supreme into which I have wholly entered will set going in me new habits, new mental processes, which will influence me in my business to some extent, which will make of interest to me things which before had been uninteresting. There will be these processes set up in which I will become a little less unlike my Father Who is in heaven, and a little more capable of unadulterated and unbroken trust in Him. Still the joy of my life will not be quite uninterrupted, for over its surface will blow cold winds from the past. The old anguish will come back upon me. The sin in the life of my childhood will seem much greater to me than I realized at first, and when I am inclined to think of myself as beginning to be a saint, I will remember Saint Paul and how he always thought of the faces of the dear men and women whom he sought and slew. Ah, he could never forget the sight of Stephen, even in the heavenly places. There will always be that, and my joy in God can never become hilarity.

And then, the consequences of sin will remain to some extent. To some extent I

shall be unfit for Christian judgment, for Christian service. My long dealing with evil has made my judgment flabby and overbalanced. My mind is not pure enough for certain forms of labor. So these limitations remain, and, mark you, when we are teaching the forgiveness of sins, we are not juggling with law. I have seen an aged saint, who had served the Lord for some fifty years, and while sitting with him talking sometimes, his hand on my shoulder, he has lifted up his eyes in prayer, and I have looked into his face as one on which the very sun of God was shining, and yet *there were there the blotches of sin.*

Ah, you say, Is that all the Gospel you preach? No, that is not all. Notice what follows in the Creed: "The resurrection of the body and the eternal life." "The resurrection of the body"—what does that mean? In its last analysis it means the reconstruction of not merely the single, but the corporate life,—the reorganization of society on the basis of truth, and of emancipation from every entanglement, disability and limitation produced by the earthly life. A hope like this means the hope of a complete and total emergence of our whole personality from the last trace of the results of sin. We cannot so much as conceive such a condition, nor can we give it a name: "It doth not yet appear what we shall be." Yet it is a hope which we may soberly entertain in Jesus Christ. He has pledged Himself that we shall be with Him, and that "we shall be *like* him."

But in what are even the saintliest most unlike Him? In the fact of their penitence, in the fact that across their life lies the shadow of sin. On the life of Jesus in the glory lies no such shadow, and one day we shall share in that unshadowed life of His. Now we are but the infants of God; one day we shall be God's full-grown sons. Now the religious life has its anguished side while we wait "for the redemption of the body"; one day the very memory of sin will disappear and life will have experienced its last release from the curse. And all this, because *He* has loved us with an everlasting love!

The Creed offers us a faith which is not for hilarious hours, but for hours of deep and real need. It begins in God and in His Fatherhood, and soon unfolds the sacrificial quality of that Fatherhood by its solemn, unadorned narration of that in history to which the love of God impelled Him. And lo! we learn that in Jesus Christ our God has belted with His love the outmost circle of our love, plumbed its deepest tragedy, and countersigned and intensified its holiest, loftiest hopes.

It is upon an enswathing love like this, and on such a love alone that we can lean in the conscious nakedness of our need as sinful men in a universe like this: and it is in the act of self-entrustment in utter dependence to a God like this that lies the secret, the beginning, of strong, victorious life.

"THE WEAPONS OF OUR WARFARE."*

Rev. John A. Hutton, M. A.

VIII.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . . Nay, in all these things we are more than conquerors through him that loved us." Rom. viii. 35-37.

"And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit." Acts vii. 59, R. V.

"And they cast him out of the city, and stoned him: and the witnesses laid down their garments at a young man's feet whose name was Saul." Acts vii. 58, R. V.

We can see the workings of a rough justice in the fact that every new truth before it is acknowledged by the world must stand the test of suffering. Suffering, opposition, persecution—this is the process by which the established order of things examines the credentials of every new ideal

*Notes from an address delivered at the Ministers' Meetings of the Northfield General Conference, August, 1912.

or life system. It is right that it should be so; and those who for some new scruple of the soul or some new faith are called upon to suffer, recognize in their hearts that it must be so.

The world will never really receive a new truth until it has tried to suppress or corrupt or disable that new truth and has failed. And besides, suffering is a good and necessary experience for those who have embraced a new way of life; it enables them to see quite clearly to what lengths they are prepared to go for the sake of their soul. It would never do if we were liable to be disturbed every hour of our life by some person with some new proposal as to how everything should be conducted. Let him, to begin with—we say—adopt his own new principle, and see how it works out. Let that new principle take him into new dangers, and lay upon him new tasks and demand of him a new personal fidelity—and all these things it will certainly forthwith do if it be a living principle—and he will compel us to attend to him.

The early Christians accepted that ruling upon their case; and, to begin with, asked nothing of the world as such except to be left alone. The world as such soon saw—perhaps the Emperor Trajan was the first to see—that Christianity was a thing which, try as it might, the world could not afford to let alone; that the world and the Church are opposed in the very principle of their existence; that it is already a dead Church which the world can leave to itself; that the moment truth becomes living and a crusade, the world must come to some basis of agreement.

As soon as the world as represented by the Roman Empire perceived that in the Church it stood face to face with its final enemy, the world set itself to destroy the Church. For the greater part of three hundred years, the world hammered the Church, but, as we said at the beginning, in this case the anvil broke the hammer. The Roman Empire had to sue for terms.

When we speak of the sufferings of Christians during the first three centuries we usually mean the series of public and official persecutions to which they were subjected. But it was not only under these that the Christians suffered. The very life in Christ which they had embraced introduced them, as it will introduce ourselves, to a world of hostility and distress which they never know who are living by the ordinary maxims of men. A great emotion, a deep experience, a new moral ambition, sets us at the heart of a new and active world where things are at every moment either for us or against us.

And in the case of Christians this great emotion and experience and moral ambition was of such a kind that it let loose a war within their own hearts. Such secret wrestlings and conflicts, however, were not peculiar to the Christians of the first days: we are heirs to the same good fight, if we are heirs to their faith. We also, in so far as our religion is an acute and vital thing, shall be called upon to endure the misunderstanding and alienation of friends, sometimes of our kith and kin. We also, like them, must have many a secret conference with ourselves as to how far we, with loyalty to Christ, can go in the ways of the world. For us also there are many occupations, callings, purposes, ways of living, which are forbidden. For us also as for them there may be policies of the State to which we cannot in honor to Christ submit. All such questionings and scruples are common to the life of faith, though naturally, just in the measure that society to-day has been formed upon the Christian conception of life, to that extent our trial is less searching and solitary. In speaking of the sufferings of the Christians of the early days, I pass these by, and proceed to what was almost peculiar to that time and characteristic—I mean the agony, even to the shedding of blood, into which faith led Christ's people at the first.

It was with the utmost reluctance that the Roman Power adopted the policy of persecution, as a reasoned and deliberate policy. Nero, indeed, had authorized the bloody massacre in which Saint Paul and, as is likely, Saint Peter also were put to death. But in his case it was a whim, to amuse the mob, or a stroke of subtle villainy, to cover some baseness of his own. The first official allusion to the appearance of Christianity as something requiring consideration occurs in the celebrated letter of Pliny, the governor of Bithynia, to Trajan, and in Trajan's rescript in answer to it. It is a well-known correspondence, which I men-

tion only to deduce from it two facts to which it bears witness. It is evident that by the end of the first century, Christians are to be found in immense numbers: that is one thing; and the other is that the Imperial authorities are rather at a loss as to what line to take with regard to them. Augustus had seen some fifty years earlier that no nation can sustain itself for long without the support and inspiration of a religion. The old local pieties had gone down in a wave of wealth and cosmopolitanism. He proposed that devotion to himself as emperor, as the genius of the Roman people, should be the public and ceremonial religion of the world which Rome ruled. The emperors who succeeded him supported and confirmed this policy. Pliny was governor of Bithynia, where we learn with astonishment, recalling the reference to Bithynia in the book of Acts, great numbers had embraced the Christian faith. Pliny summoned representatives before him, and ordered them to renounce their religion. To his amazement they refused. Scandalized that any Roman subject should prefer to obey the dictates of what he called his conscience rather than the orders of the governor, he ordered them to be led away to execution. He then sat down and wrote to the Emperor, telling him what he had done. Trajan, we see very plainly, did not thank Pliny for his zeal. He wrote his famous rescript, in which we can detect at least a higher statesmanship and prudence than his subordinate had shown. We can feel, as we read, that Trajan is uneasy, and will be very glad if he hears no more about Christians. He ordains that the authorities are not to go out of their way to find Christians; that in fact they are to let them alone unless they insist upon being troublesome. Anonymous accusations about Christians are not to be attended to. Of course, if a Christian on being publicly charged with his refusal to reverence the Emperor, persists in his contumacy, he is to be put to death. The general instruction which the Emperor gives is that if Christianity will only lie low, the State shall pretend not to know that it is there.

Now if Christianity had been—what some of its opponents allege—merely an adroit eclectic system, which succeeded because it fell in with the prevailing mood of the time, that would have been the end of the whole matter. Christianity being what it is—the emergence in the world of a new spirit of life—Trajan's rescript was the beginning of everything and the beginning of the end of Rome. For Christianity cannot consent to lie low. Christianity cannot accept terms from the world. Truth cannot say and dare not, "Thus far we shall go and no further." No age can bind the life of God within a formula, or concordat, and no church can accept such terms of bondage. It is the very nature of truth to make war upon its surroundings, to encroach upon the world, to keep up a protest, to move forward, inward, pushing its roots deeper among old foundations, loosening these until they rock and are crazy.

Tacitus knew almost nothing about Christianity, though it was there under his eyes, and he one of the greatest historians. Suetonius knew so little that he could not spell the name of Christ correctly. And Trajan was so unaware of the spirit of Christianity or of the very nature of the soul which Christ has given to the world, that he believed the whole movement could be crushed by a little firmness here and a little blindness there. Now the tragic thing about the policy of Trajan is that, mild as it was in his hands and with his interpretation, it became in later days more and more thorough, and, as the resistance became more compact and passionate, more and more bloody—until we have the unreadable stories of the Colosseum, where day by day Rome flocked to see the Christians—men and women, old and young, maidens, boys—torn alive by wild beasts.

Well, it all failed; nay, it all succeeded, succeeded as a furnace succeeds with iron ore. It gave us Christianity, its history, its spiritual experience, its tremendous ventures on God, its glowing lyrical doctrines as to what must be the nature of things and the end of things.

The persecutions of the first centuries, and the patience with which they were borne, became, under God, the supreme and overwhelming cause of the first triumph of Christ over the world. And the spirit underlying the trials of those days is still the chief, perhaps indeed the only, honorable weapon of our warfare.

Let me—and at this stage it can be but briefly—let me try to make clear what were some of the new consequences and powers for Christ which those terrible days brought into being and put at the disposal of the Church. Let us consider (1) the effects of persecution upon the persecuted, upon the Christians themselves; and (2) the effects upon the persecutors and upon spectators.

(1) None of us knows what truth is, until we suffer for it; neither do we know what we ourselves are and what allies we have beyond space and time. The first effect of persecution was to put out of the Church those who were merely lukewarm or were secretly treacherous. Persecution purified the body; it tested and deepened the convictions of the Church. We often forget to thank God that the primitive and permanent doctrines of the Church—those doctrines which were her apprehensions of God and her ventures into the unseen—were the work of men who had been compelled to stand upon the loneliest promontories of our human life, and there, out of the natural silence and despair of things, to wring the final solace and assurance of God.

There were times when that faith of theirs was tried to the last limit of endurance, times when, like their Master in the awful moment of the ninth hour, they even felt themselves forsaken of God. But at every such time the terrible moment passed, and the face of the Church lost its look of agony and attained to some beautiful peace. "Father, into thy hands I commend my spirit." When the world seemed implacably hostile, she lifted up her eyes and saw, beyond the flaming ramparts of the sky, the dear city of God. We sing of that city in our hymns, but it was never our discovery. It was their discovery, it was their experience, it was God's gift to those who at the moment were alone against the world. The very darkness, the very presence of outrageous things, only served to deepen their confidence that this world must pass, that this world with its cruelty and injustice was working out its own catastrophe.

Another beautiful consequence of her own sufferings was that Christians became tender and sympathetic to sufferers everywhere. *"Non ignara mali miseris succurrere disco."*

"It was the period of persecution which, first and foremost, made the brotherhood of burden bearers a forceful and a fateful reality; and it was the sufferings to which Christians were subject continually that gave to the Church that intense sympathy with the desolate and downtrodden, the tried and troubled, the sick and sorrowful, the outcast and the slave, the victims everywhere of injustice and oppression, the miserable and the misunderstood—a sympathy, which it is her chief glory never to have cast away."

Thus persecution also shaped and sharpened the political consciousness of the Church.

(2) As for the influence of the persecution of the Christians upon the world, upon those who persecuted and upon those who looked on, it is easy to imagine what this would be.

There is something in us which cannot but respond to the sight of suffering borne in meekness. Men scoff at the terrible power for God that lies in non-resistance, in submission; but the world has never really put that power to the test. You cannot go on smiting an unresisting face. That smitten face becomes for you the face of God.

I do not know how better to bring home to ourselves the powers for God which persecution let loose like angels of God with swords of flame, than simply to read—to read with reverence, with imagination, with many a pause—the story in the book of the Acts of the death of Saint Stephen, the martyr. What did persecution do for Stephen?

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Persecution did that for Stephen. Persecution did that for the Church of Christ; perhaps, only persecution borne as they bore it has the power to do that. Persecution guided the eyes of Christ's faithful people, so that there was no need for them, as there is so much need for us, to search the leaden heavens for a sign. Persecution taught those people where to look for the opening in the sky.

So much for the blessing to the persecuted.

And what blessing, what disturbance, what sense of God and Christ and the urgent business of the heavenly powers, did persecution bring to the hearts of those who persecuted? Let us read on.

"And . . . . [they] rushed upon him with one accord; and they cast him out of the city and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul."

Saul, that is to say, saw Stephen die. Saul never saw anything else. That was the end of Saul. Of course, he did not know that in that moment something had come to the end of itself within him, and something new had come into being. He did not know that the stones which slew Stephen had slain him. No, he knew nothing of these mysteries at the moment; but soon he knew. He thought at the moment that that was the end of Stephen. But it was only the beginning of the reign of Stephen and of the reign of Him for Whom Stephen had laid down his life. I say the death of Stephen was the death of that young man named Saul. It was the end of his youth also. He was a young man no longer from that day. Once again he knew nothing of these mysteries. He supposed that he was the same. Still "breathing out threatenings and slaughter against the disciples of Jesus, ... he journeyed [towards] Damascus."

Now, for myself I simply cannot, and therefore I will not, believe that Saul was not thinking about the murder of Stephen as he journeyed. Why, there is nothing so stimulating to thought as walking. There is a kind of temperament, too—and it is the very temperament, by all the tokens, which Saul possessed—which in long and solitary walks becomes excited to the point of exhaustion. Besides, he was a thinking man, this man Saul. He could not but put things together and come to surmises and misgivings and conclusions.

Stephen would have a great opportunity to overtake him on that road to Damascus, and Saul wrestled with Stephen in the depths of his soul. Saul tried to shake off the horrible name which was always proposing itself in his own mind as the name which he now deserved. And then he began to recall Stephen more deliberately—for by trying to put away certain thoughts, we simply bring them on.

What was this new faith which had come to the world? What was this new passion for suffering, this new enthusiasm for meekness? It was not a mere man who in Stephen had looked death in the face. It was the reappearance of the very Christ in Stephen.

"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. . . . . And [Saul] . . . . said, Lord, what wilt thou have me to do?"

Truly, as Tertullian said, "We are made the more, the more you mow us down. The blood of the Christians is seed—*'semen est sanguis Christianorum.'*"

THE BOOK METHOD OF BIBLE STUDY.

Rev. William Evans, D. D.

II.

V. Getting an Idea of the General Contents and Analysis of a Book.

1. *Questions of Introduction.*

It is of the utmost importance that we have some knowledge of the writer of the book we are studying, the persons addressed, why, when and where written in order to a proper understanding of the message of the book. These questions can be answered, for the most part at least, without reference to any outside source.

All the fine distinctions touching questions of authorship, date, etc., may not be revealed to us in the pursuance of our strictly biblical method of study, but we shall have a working knowledge sufficient for our intelligent faith.

How shall we proceed to secure information on these introductory questions? Let us take the Epistle to the Ephesians as an example. Here is the method; follow it, and you will be rewarded.

Have by your side as many sheets of paper as there are questions of Introduction. Write a headline on each, e.g., on sheet i., The Writer; on sheet ii., The Persons Addressed; on sheet iii., The Date; on sheet iv., The Purpose, and so on.

Now read the text carefully, prayerfully and thoughtfully. Ch. i. 1 gives us two points: the author of the book, "Paul," and the persons addressed, "the saints which are at Ephesus." Write, therefore, on sheet i., Paul, i. 1; and on sheet ii., The Saints which are at Ephesus, and the Faithful in Christ Jesus. Further on you will find something else to write on sheet ii., The Persons Addressed: they were Gentiles, ii. 11; iii. 1, 8; iv. 17; they formerly lived in lust, ii. 2, 3, and in darkness, iv. 18; v. 8. Read through the Epistle with these questions in mind, and whenever an answer is furnished you by the text itself, write it down on its proper sheet, giving the exact words of the text and its location. The result will be somewhat as follows:

Sheet 1. The Writer.
i. 1. Paul, an apostle of Jesus Christ by the will of God.
iii. 1. Paul, the prisoner of Jesus Christ for you Gentiles.
iv. 1. The prisoner of the Lord.
vi. 20. An ambassador in bonds.
Sheet 2. The Persons Addressed.
i. 1. Saints at Ephesus; faithful in Christ Jesus.
ii. 11. In the past Gentiles in the flesh, uncircumcised, etc.
ii. 2, 3. Formerly lived in lust.
Sheet 3. The Time of Writing.
iii. 1. When Paul was a prisoner at Rome.
iv. 1, vi. 20. Both pointing to the imprisonment of the writer.
This settles the date, 61-63 A. D., the first imprisonment.

The other sheets can be filled out in the same manner. These illustrations are not exhaustive; they are simply suggestive as to method, but sufficient to show how much introductory matter may be gotten from the reading of the book itself.

2. *The Analysis of the Book.*

Repeated readings of the book under consideration cannot but reveal some general idea, at least, of the analysis of the author's thought and message. In reading the Epistle to the Ephesians repeatedly one can hardly fail to notice that the hortatory part of the letter begins at iv. 1: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." In this exhortation is an intimation as to what the doctrinal discussion has been, for the exhortation is based on it: the readers are to walk worthy of the vocation wherewith they are called. From this verse then we get the twofold division of the Epistle: the Doctrinal, dealing with the Vocation of the Church; the Practical, setting forth the Walk of the Church.

Having discovered the main twofold division of the Epistle, a careful reading reveals a closer and more minute analysis somewhat as follows:

A. Doctrinal Part: The Divine Calling and Nature of the Church, i.-iii.

Introductory: Apostolic Greeting and Salutation, i. 1, 2.

I. *THE CONCEPTION OF THE CHURCH, i. 3-iii. 21.*

In this general division the Church is presented as an invisible organism which only God can see.

1. *From the Divine side: The Church in the mind of God, i. 3-14.*

Just as the plans and specifications of a building are in the mind of the architect before a single stone is laid, so the Church was in the mind of God from all eternity, before one living stone was laid upon another. This conception of the Church in the mind of God takes the form of a hymn of thanksgiving consisting of three stanzas addressed to the Trinity with reference to the work of redemption. Note that each stanza ends with the same doxology: "To the praise of his glory." First stanza—the work of the Father, ver. 4-6; second stanza—the work of the Son, ver.

7-12; third stanza—work of the Holy Spirit, ver. 13, 14. All this is brought out by a simple and repeated reading of the text itself.

A further analysis could be made by repeated reading of these verses dealing with the nature and purpose of God's choice, and the blessings included in that calling, such as redemption and forgiveness (ver. 7); every spiritual blessing (ver. 3); the knowledge of God's will (ver. 9); an inheritance (ver. 11); faith in Christ (ver. 13); the sealing of the Holy Spirit (ver. 13, 14); final and complete redemption (ver. 14); the source and knowledge of this calling, as found in the Word of truth (ver. 13); and in the earnest of the Spirit in our hearts (ver. 13, 14).

2. From the human side: The conception of the Church as it should be in the mind of the Church itself, i. 15-23.

This division takes the form of a prayer to the Father that the Church may consciously realize and appreciate this Divine conception. A careful reading of the prayer reveals that it is for spiritual enlightenment in order that the believer may know by an experimental knowledge three things: (1) "What is the hope of [their] calling"—and by that is meant what ambition their calling to salvation inspires; (2) "What [is] the riches of the glory of his [God's] inheritance in the saints"—which means that we may appreciate how rich God feels Himself to be in our love and service; (3) "What is the exceeding greatness of his power to us-ward who believe"—that we may know how great and mighty is the power which is at the disposal of the believer to work in and through him for the accomplishment of God's purposes in the world. That we may understand and appreciate this power the writer then defines it in terms (ver. 19), and illustrates it by referring to its demonstration as seen in the resurrection of Jesus Christ from the dead and His exaltation to the right hand of God (ver. 20-23).

II. *THE CONSTRUCTION OF THE CHURCH, ii. 1-22.*

There is a sense in which this chapter may be considered as a continuation of the prayer of the apostle begun in i. 19, as still further illustrating the "greatness of his power" as shown in the conversion of the Ephesian Christians in particular (ver. 1-11), and of the Gentiles in general (ver. 12-22).

It is better, however, to keep the idea of a building in mind, inasmuch as we have begun with it in ch. i. There we saw the Church in its plans and specifications—the Church as it was in the mind of God far back in eternity; now, in ch. ii., we see the Church in process of erection.

1. A description of the material out of which the Church is formed, ii. 1-12.

Dead in sins (ver. 1); children of wrath (ver. 3); ruled by the prince of the power of the air (ver. 2); walking after their own lust and fulfilling the desires of the flesh (ver. 3); hopeless, without Christ, afar off, without God, strangers to the covenant of promise (ver. 11, 12). This is the kind of material out of which God builds His Church.

2. The means by which this is accomplished, ii. 5-18.

Men in their natural state are not fit to be stones in the temple of God, the Church of Jesus Christ. They must be quickened (regenerated) into spiritual life, raised into spiritual privileges with Christ (ver. 4-6). And this is all of grace, not of works (ver. 8-10). As the result of all this, our position is as follows: made nigh (ver. 13); reconciled (ver. 16); have peace (ver. 17); access to God (ver. 18); fellow-citizens with the saints (ver. 19); members of the household of God (ver. 19); holy temples to the Lord (ver. 20-22).

The Church of Jesus Christ, according to God's plans and specifications, is to be built up only of men and women who have been quickened into spiritual life by the Holy Spirit.

3. The Church, as a spiritual structure, is then described, ii. 20-22.

(1) As to its foundation: Jesus Christ, the apostles and prophets (ver. 20). (2) The building itself, each believer, each congregation of believers being a building; then the whole aggregation of buildings as composing one great temple of the Lord

(ver. 21, 22). No one denomination, any more than any one believer, is big enough to hold all there is of Christ and God. (3) We have the Divine Guest, God, through His Spirit, inhabiting this grand and glorious spiritual temple (ver. 22).

III. *THE CONSTITUENCY OF THE CHURCH, iii. 1-21.*

In this chapter are set forth the personal relations existing between the writer and his readers. In the same connection is declared the kind of people out of which the Church is constructed, not however as to the individual, as in ch. ii., but with regard to the two great divisions of mankind: Jew and Gentile.

1. *Jew and Gentile, iii. 1-13.*

By reason of the death of Christ, by which the great dividing wall between Jew and Gentile has been broken down, and by reason of the faith of both Jew and Gentile in Jesus Christ, by which act such distinctions pass away and are lost in the name "believer" or "Christian," all those who, of these two great divisions of mankind, accept the Gospel of Christ, of which Paul was a steward (ver. 5-7), become thereby members of the body of Christ, and united to the one great Head.

2. *Doxology and prayer, iii. 14-21.*

This prayer and doxology close the doctrinal part of the Epistle. The apostle has been setting before these Ephesian Christians a very high standard, for attainment unto which they will need strength more than human. Let them not be discouraged, for God, Who called them, and expects such great things from them, is able to do exceeding abundantly above all that they think or ask, according to His great power.

B. The Practical Part of the Epistle: The Walk of the Church in View of Its High Calling and Privileges, iv.-vi.

In this division the Church is set forth not as an inner organism which only God can see (as in Division A), but as an outer organization such as God would have the world see. What kind of a Church, what sort of a membership would God have the world see when it looks upon His believing children? The answer lies in these three last chapters.

I. *GOD WOULD HAVE THE WORLD SEE A UNITED CHURCH, iv. 1-16.*

The walk of the Church should be a walk of unity (ver. 3). The Church *is* one; let it maintain that oneness. Our care should be not so much to make unity as not to break it. "We are not divided; all one body we." God would have the Church present a solid front to the world. By the Church here is meant the believers in Jesus Christ.

1. *The graces that maintain unity are described, iv. 1-3.*

Meekness, lowliness, long-suffering, forbearance, love. Where these abound there is no schism in the body.

2. *The fundamental unities are then described, iv. 4-6.*

We have here three arguments, each having three clauses with three parts: First trio, the Church is one body with one Head, one Spirit, one calling. Second trio, setting forth the things that make men Christians: one Lord, one faith, one baptism. Third trio, the same threefold relation of all believers to God: over all, through all, in all—the same majesty, energy, indwelling. Here again is the Trinity: Spirit (ver. 4); Lord (ver. 5); Father (ver. 6); these three are one. This is another argument for the unity of the Church.

3. *This unity is not monotony: it recognizes a diversity of gifts, iv. 7-11.*

Every member of the body of Christ has a gift (ver. 7); every member has not the same gift (ver. 11); nor has any one man all the gifts (ver. 7); consequently no one man can run a church, no matter how influential he may be. The gifts to the Church are enumerated: apostles, prophets, evangelists, pastors and teachers (ver. 11). For a further list of the gifts of the Spirit see 1 Cor. xii., xiv.

4. *The end and aim of these gifts, iv. 12-16.*

This is for the putting in order of the saints of God that they may be able to render helpful and effective service and ministry (ver. 12), the which shall not cease until every believer in Christ has passed beyond the need of further instruction in the things of the Kingdom (ver. 14-16), which shall not be until Christ comes again. The pastor, the evangelist, the teacher, every individual believer in Christ, is absolutely necessary to the upbuilding of the Church. The weakest needs the strongest, and the strongest cannot be made complete without the weakest. These gifts are to be used not for the aggrandizement of self, but for the advancement of the Church of Christ.

II. *GOD WOULD HAVE THE WORLD SEE AN UNBLAMABLE MEMBERSHIP, iv. 17—v. 21.*

The walk of the individual believer should be one of purity and consistency. This is set forth in the following manner:

1. *The old Gentile life is described, iv. 17-19, 22.*

What a description of a condition and of deeds!

2. *The new life in Christ described, iv. 20-24.*

Righteousness, holiness, Godlikeness.

3. *The specific virtues which characterize the life of purity and morality, iv. 25-v. 21.*

Truthfulness (iv. 25), the right use of anger (iv. 26, 27), honest toil (iv. 28), pure conversation (iv. 29, 30), gentleness (iv. 31, 32), love (v. 1, 2), wise conversation (v. 3-14), a wise use of opportunities (v. 16), an intelligent understanding of God's will (v. 17), fullness of spiritual joy and thankful praise (v. 18-21).

III. *GOD WOULD HAVE THE WORLD SEE AN IDEAL FAMILY LIFE, v. 22-vi. 9.*

The walk of the Christian family should be one of reciprocal love and willing service for each other.

1. *The relation of husbands and wives, v. 22-33.*

The headship of the husband like to that of Christ.

2. *The relation of parents and children, vi. 1-4.*

3. *The relation of masters and servants, vi. 5-9.*

IV. *THE DYNAMIC POWER FOR THE REALIZATION OF THESE IDEALS, vi. 10-18.*

As Christian warriors we must be panoplied with the complete armor of God (vi. 10-18). We have here a description of the reality and seriousness of the conflict in which the believer is engaged (ver. 10-13), and of the completeness and all-sufficiency of the armor with which the believer is equipped (ver. 14-18).

CONCLUSION, vi. 19-24.

Request for prayer by the apostle for himself (ver. 19, 20); final salutations (ver. 23, 24).

All the matter herewith presented in connection with this Epistle may be derived from the reading of the book itself, and is an illustration of the statement with which this article started out—*that the repeated reading of a book in the Bible will reveal the analysis of the message of that book. This then is a plea for more reading of the Bible itself, for it is its own best commentary and expositor.*

EDITOR'S CORRESPONDENCE.

First Presbyterian Church, Chicago, Ill.

February 19, 1913.

My dear Mr. Moody:

I have just spent two days at Tusculum College, Greeneville, Tenn., where I have seen so many things that suggest Northfield and so many indications of a service to these mountain boys and girls that is characterized by Northfield aims and methods, that I am sure the readers of the RECORD OF CHRISTIAN WORK will be interested in a brief statement concerning the School.

In the first place, the location in the rugged foothills of the Blue Ridge mountains gives the College a setting that immediately suggests the mountain-included plateau on which the schools at Northfield stand. The Nolichucky river takes the place of the Connecticut, and the Smoky Range of the Blue Ridge enlarges upon the guardian mountains to the east of Northfield.

When Dr. Balch established the School at Greeneville, in the year 1794, it was in response to the same motives and the same needs as moved Dwight L. Moody to organize the Northfield Schools, with the Bible as one of the text books. These mountain valleys were then filling rapidly with families in whose veins flowed the best blood of the new nation. They were the poor, but brave and religious pioneers who pressed the line of population westward, leaving behind the schools and churches they loved. So secluded were they on these mountains, that civilization seemed to pass them by on its way west. By some strange lapse, the children of these people, in their remoteness, forgot much that went with civilization, and, in a poverty that was killing to all ambition, they hid themselves away in the nooks and crannies of the mountains. But before the ability and taste for learning passed, this School was organized and ever since it has been working to bring back these sons and daughters to their lost inheritance.

Missionaries and school teachers have done great things in these mountains during the past twenty years. One denomination (Presbyterian) has in one county twenty-five schools, with social settlements connected, where cooking, sewing, weaving and other household arts are taught. Scout troops are organized among the boys, who know all these mountain trails and love them. Girls are gathered into clubs, and the best there is in them is awakened by these mission teachers. Then follows the desire for larger school advantages. Poverty, often in addition to prejudiced and illiterate parents, is against the ambitious plans of these children; but from this vast population are coming, in ever growing numbers, splendid boys and girls asking for the privileges of Tusculum College.

The School provides a four-year preparatory course, with a college course of very high standards. The classes are filled with these finely developed boys and delicately featured girls, in whom poverty and seclusion could not stifle intellectual and spiritual desires. One boy walked more than one hundred miles to reach the School. Girls from the remote valleys ride in on horseback behind proud brothers, who come "to git more larnin'."

God is using the School mightily. Results are seen everywhere. The alumni list enrolls many strong, useful men and women. Dr. C. O. Gray, the president, with the help of friends, is at work on a special endowment fund for the School and for scholarships for the sons and daughters of these the first, but neglected, families of America, whose poverty and native desire for better things make tremendous appeal to generous people everywhere.

I have not been more deeply impressed with the needs of any school; nor have I ever seen a more striking example of heroism, tinged with pathos, than in the lives of these students, whose intellectual and spiritual ambitions are bound by a century of poverty and untoward environment. Both patriotism and religion enforce the appeal of the great work of Tusculum College.

Yours very truly,

WM. CHALMERS COVERT.

Receipts.

Record of Christian Work (Free Distribution):

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March	26.	6272	1 00
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			$45 42

Personalia.

Rev. William Taylor, of Glasgow, Scotland, has accepted a call to follow Rev. John M'Neill (now of Toronto) as minister of St. George's Presbyterian Church, Liverpool.

Rev. J. C. Robbins has been appointed Joint District Secretary for New England, of the American Baptist Foreign Mission Society, the American Baptist Home Mission Society and the American Baptist Publication Society.

Below are given the recent and prospective engagements of several workers in the evangelistic field:

Hay Bell—Apr., Bristow, Ia.; May, Piedmont, Mo.

Chester Birch—Apr. 23-May 6, Jeffersonville, Ind.

Henry W. Bromley and Party—Apr. 13, Dickinson, N. Dak.

J. R. Hemminger and Party—Mar. 26-Apr. 13, Philipsburg, Pa.

J. Q. A. Henry and Party—Apr. 2-23, Glasgow, Scotland.

E. R. Hermiston—Apr., Phoenix, Ariz.

Harold F. Sayles—Mar. 23-Apr. 8, Walnut, Ill.

Charles Cullen Smith and Party—Apr. 6-20, Vancouver, B. C.; Apr. 22-May 18, Livingston, Mont.

Russell and Allen—Mar. 30-Apr. 27, Winfield, Kans.

J. D. Taylor—Apr., Clarkston, Wash.

NORTHFIELD, 1913.

Student Conference, June 20-29.

Young Women's Conference, July 2-9.

Summer School for Women's Foreign Missionary Societies, July 10-17.

Women's Home Missionary Conference, July 18-24.

Summer School of Methods for Sunday School Workers, July 19-26.

General Conference for Christian Workers, August 1-17.

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Our Book Table.

Afterglow of God: Sunday Evenings in a Glasgow Pulpit (The). By Rev. G. H. Morrison, M. A. Geo. H. Doran Co., New York. Cloth. 387 pages. $1.35 net.

Thirty-three sermons preached on Sabbath evenings in a Glasgow pulpit. One does not know how to speak of them truthfully without seeming to speak extravagantly. The preacher who reads them will say, "Oh, if I could preach like that! If my sermons could be so profound and yet simple; if I could so unfold unpromising texts of Scripture—as, for example, the sermon on 'None might enter into the king's gate clothed in sackcloth'; if I could clothe my thought in such language; if I could help my people as these sermons must have helped those who listened to them, how thankful I would be!" It would be hard to recommend a volume of sermons that would help a preacher more than these.

But they are not for the preacher—and that is the power of them. They are for, and most admirably adapted for, the sort of people who drop into church of a Sabbath evening hardly knowing why except that it is a suitable place to spend an hour just then. There are messages from God here for such, and having heard one they will come to hear another.

The sermons read well too, so that one takes up the book because he wants something to read that he will enjoy and profit by. Surely the great preachers are not all dead yet.—*N. F. S.*

Christianizing the Social Order. By Walter Rauschenbusch. Macmillan Co., New York. Cloth. 493 pages. $1.50 net.

The flame of Professor Rauschenbusch's social passion still burns undimmed; indeed, it glows more intensely. He has written this book from the heart, and it has the qualities which such writing always possesses. It is something more than an indictment; it is an indication of the great constructive processes by which we are some day to come into a better world.

He begins with a hopeful note. The nation, he says, is under conviction, a new moral earnestness is beginning everywhere to manifest itself. We are measuring ourselves against the standards of ultimate righteousness and, finding ourselves wanting, are not only confessing our sin, but are undertaking to amend our lives. The history of American politics, in recent years, has been the history of the reconquest of political liberty. All this is nothing else than a political revolution; it is the second war of independence. This war for the reconquest of political liberty is passing, by an inescapable logic and without a break, over into a war for the establishment of economic liberty. Everywhere such tides are rising; they promise the transformation of all our lives. The churches are not wanting in this endeavor; they are responding in a multitude of ways to new demands of the time. Much of the criticism which but yesterday was well founded is to-day ill based.

After such an introduction Professor Rauschenbusch surveys the amplitude of the task which awaits us, marshals the forces with which and against which we are to fight, indicates the progress which we have already made. He begins, of course, by defining his theme. "Christianizing the social order means," he says, "bringing it into harmony with the ethical convictions which we identify with Christ. A fairly definite body of moral convictions has taken shape in modern humanity. They express our collective conscience, our working religion. The present social order denies and flouts many of these principles of our ethical life and compels us in practice to outrage our better self. We demand, therefore, that the moral sense of humanity shall be put in control and shall be allowed to reshape the institutions of social life." He believes that this is not an impossible ideal. "But within the limitations of human nature I believe that the constitutional structure of the social order can be squared with the demands of Christian morality. At every new step of moral progress the clamor has gone up that fairness and decency were Utopian fanaticism and would ruin society, but instead of making the social machinery unworkable, every step toward collective Christian ethics proved an immense relief to society."

Certain sections of our common life, he goes on to say, have already been Christianized. The home, for example, has been Christianized; that is, love has become the creative and dominant force in the vast majority of homes in Christian lands. Parents do not exploit their children, strength does not take advantage of weakness; instead, strength makes itself the servant of weakness and wisdom the servant of folly. Fathers and mothers count no burden too great, no sacrifice too costly, if only they may secure the well-being of their children. Coöperation instead of competition, brotherhood instead of isolation, has been made the law of the conduct of the home.

The church has been Christianized. It has ceased to be a monarchical and aristocratic hierarchy, using its immense force to lord it over the people and to enrich itself. It is putting itself at the service of men, appealing to them by their free motives, giving back to them even more than they give in return, increasingly mindful of the forgotten and the submerged, and moved by redemptive passions whose tides deepen with the years.

Education has been Christianized. Every public school is the brotherhood of the people, incarnate and operative. Those for whom most is done in the public schools are those who are able to give least. The need of the child is the determining force; he is set on high not because he is strong, but because he is weak; not on account of what he can give, but through the intensity of his appeals.

Professor Rauschenbusch surprises us by saying that our political life has been Christianized. Great fundamental equalities have been introduced into the conduct of the state. Theoretically justice is for rich and poor alike; the protecting power of the state is more and more extended to the helpless and the needy. Special privilege has already had sentence pronounced against it, and although it accepts the word of exile with desperate reluctance, it is losing ground day by day, has disappeared altogether from some regions, will eventually disappear from all the regions of our political life.

What then is left to be Christianized? Supremely the industrial world. Here competition, and not coöperation, is the operative law; gain, and not human welfare, the professed end of our endeavor. Here men use other men as they will; here strength and weakness are pitted one against the other, and the heaviest burdens are borne by those least able to bear them. The reviewer thinks that Professor Rauschenbusch would not be slow in confessing that even here there are spaces of light through the darkness, regions in which better things are beginning to prevail, but on the whole the morality of the business world is not the whole morality of Jesus Christ, nor are the centers around which our industrial life is organized the centers which He exalted as the poles about which all the movement of life must shape itself.

His characterization of our present economic order is not bitter; it is rather sad, but it is tremendously searching. We have come to see that here is the head and front of all our modern offending. "It is in commerce and industry that we encounter the great collective inhumanities that shame our Christian feeling, such as child labor and the bloody total of industrial accidents. Here we find the friction between great classes of men which makes whole communities hot with smoldering hate or sets them ablaze with lawlessness. To commerce and industry we are learning to trace the foul stream of sex prostitutes, poverty, and political corruption."

When he has done with his indictment, Professor Rauschenbusch indicates roads of escape and possible methods of reconstruction. He confesses frankly that he does not know the forms which the final reconstruction is to take, nor is he dogmatically insistent about his own ideas in these regions, but he is quite sure that we need both a new sense of the value of human life and a new expression of that sense in our legislation and our industry; the conservation of life is the greatest and most imperative conservation. He is an ardent single taxer. He believes that the only justification for the ownership of land is the dedication of it to some form of public service; that all unearned increments ought to be taxed away; that the great forces of public well-being, such as mines and water powers, must be administered by the state or under the strictest supervision; that it is idle to try to stem the tide which is making for coöperation in the control of great businesses, but that the public must be made a partner in all such enterprises. He would seek, the reviewer

thinks, a very considerable extension of state ownership and administration in many regions of industry. He argues that the wage-earners must possess the security and moral stimulus of property rights; that public opinion and law must come to recognize the property rights of a worker in the business to which he contributes his energies. He by no means looks forward to the total abolition of private property; he believes that in the administration and ownership of property personality is enriched and men find themselves, but he seeks a far more equitable contribution of private ownership and constantly growing partnerships for the public weal in which we shall all be shareholders.

Finally, he hears in all this one clear call to Christian chivalry and devotion and believes that men must take upon their lips anew the words of Prince Wolfgang von Anhalt as he rode forth to sign the Augsburg confession: "Many a time have I ridden to war to help my friends, so now for once I'll take horse for my Lord Christ." In such a temper as this the victory is sure and in the winning of that victory we shall kindle anew, the author is persuaded, the fires of Christian devotion on a multitude of altars where now those fires are extinguished or smolder but dully.—*G. G. A.*

Efficient Religion. By George Arthur Andrews. Geo. H. Doran Co., New York. Cloth. 178 pages. $1 net.

There are fashions in thinking and language just as certainly as there are fashions in dress and art. It is the fashion of to-day to view all things from the point of view of efficiency. The man who can take a good old Christian truth and so dress it up in the verbal and psychological fashions of the day that it looks well and attractive in its finery has done us a real service. Mr. Andrews has taken the solid things of the Christian life and experience and reduced them to terms of efficiency, so that they do truly become convincing afresh. His chapter on Prevailing Prayer is noteworthy by reason of its directness of assault on the actual difficulties that men feel about it. One rejoices in the freedom with which he asserts that Christianity should concern itself with physical health. —*J. M. S.*

Fragrance of Christian Ideals (The). By Malcolm James McLeod. F. H. Revell Co., New York. Board. 91 pages. 50 cents.

This little volume is a veritable rose jar of spiritual unguents. Its author is, we believe, a Scotchman by blood, a native of Eastern Canada by birth and early nurture, a Gospel preacher of magnetic power, called from the golden West to occupy a metropolitan pulpit that cherishes the best traditions of the Holland Reformation, and one that boasts a direct lineage and succession from the Church in the Fort. Whether all that has anything to do with the composition of its rare contents we are not prepared to say, but we very much suspect that it has a great deal to do with making this dainty and inspiring book what it is.

In it the crowning element in the Christian man and in more than one human virtue and institution is set forth with a brilliance of imagination, a deftness of style and a cleverness of expression that give to each one of these essays its own peculiar and pungent charm. Poetic in conception, they are practical in aim and purpose. So much so that the author makes one of them the means whereby he pays to one of our most noble and philanthropic women a timely and well-deserved tribute, and in another he gives a keen and trenchant rebuke to Sunday golf.—*G. D.*

Half Century among the Siamese and the Lao (A). By Daniel McGilvary, D. D. F. H. Revell Co., New York. Illustrated. Cloth. 435 pages. $2 net.

This extraordinary book is the life record of an extraordinary man, as well as the account of the stupendous work which has been done in Siam and Laos. Born in 1829, Dr. McGilvary completed his last long missionary tour through the jungle of Laos in 1898, but was still at work twelve years later—indeed, until a few days before his death. Claiming that he was not sufficiently scholarly to write the history of the half century of uplift in Siam and Laos, Dr. McGilvary persuaded his brother-in-law, Prof. Cornelius P. Bradley, of the University of California, to edit this autobiography, and the result is a noteworthy volume, finely illustrated.

The world hardly realizes the stupendous work accomplished by missions within one hundred years, but in this book is a record of one district where light has been turned from darkness and shade to shine. It is alive with direct contact with real things, but is scholarly too in its attitude towards them. Jungle life and town life—with shrewd comment on both—tender love toward the poor, wisdom in dealing with court officials, all prove Dr. McGilvary to have been one of the men who move the world.—*E. C. W.*

History of Christian Thought Since Kant. By Edward Caldwell Moore. Chas. Scribner's Sons, New York. Cloth. 241 pages. 75 cents net.

In this volume Professor Moore continues the series of studies in theology, certain volumes of which have already been noticed in the Record of Christian Work. The author states in a prefatory note his hope that this book may serve as an outline for a larger work in which the judgments here expressed may be supported in detail. So this present book is to be taken rather as an outline than as a fully matured treatment of the vast field under discussion; for the field is truly vast. Professor Moore follows the development of those forces—philosophical, scientific, critical, historical—which from the time of Immanuel Kant have been modifying our outlook upon the world, our thought about ourselves, and indeed the whole Christian consciousness. The table of contents reveals the variety of topics with which one is compelled to deal in following the long and pregnant processes of thought for a century and a half, and bears witness also to the extent of Professor Moore's investigation.

If the book is open to criticism at all it is because the author has tried to put too much into it. If one is to compress the whole movement of modern thought between the covers of a small book, one must stand a long way back and generalize much upon which so full a mind as the author's is tempted to linger. Professor Moore has wrought his material none the less into real unity, and as we follow him we see from what various sources our interpretations of life and its relationships are drawn and to how many different minds we are debtor. The testimony of the book, that faith has been able to dominate and appropriate so many ways of approaching the problems of life and has thereby been so enriched, is a great witness to the compulsions beneath which we all rest of finding the secret of both life and power in our relation to the Unseen and Eternal.—*G. G. A.*

Human Progress through Missions. By James L. Barton, D. D. F. H. Revell Co., New York. Cloth. 96 pages. 50 cents net.

If there be need of any other sanction for missions than the command of Christ and the claim of the Gospel itself to be the universal religion, it is to be found in this book. While the author does not aim to be exhaustive and encyclopedic in his treatment of a subject that has a long and interesting history and therefore confines himself to certain aspects of it as revealed in modern missions, he shows in a concise and emphatic manner that, after two thousand years, Christianity is still true to its type. It is still possible to say to-day, as it was said at its very inception, "Those who have turned the world upside down have come hither also."

Although Doctor Barton confines himself to the social and economic results that have followed the transplanting of the Gospel of Christ on virgin soil in these latter days, a perusal of his message reveals how amply all the toil and sacrifice and cost are justified by what one may call, for lack of a better term, its "by-products." No one who reads what, out of his comprehensive knowledge and wide experience as secretary of the American Board, Doctor Barton here gives can question for a moment the utility of modern missions. The last lingering doubt must disappear before the avalanche of fact and argument launched against it in these pages. Certainly no more convincing apology for missions is extant to-day. The most invincible ignorance and the most inveterate prejudice must alike yield before it. It places the missionary and his supporters in the front rank of the world's progressive factors at the present day. —*G. D.*

Japanese Nation: Its Land, Its People and Its Life (The). By Inazo Nitobé, A. M., Ph. D. G. P. Putnam's Sons, New York. Cloth. 334 pages. $1.50 net.

Professor Nitobé was for many years in America and Europe, and by virtue of this, and his position as president of the First National College of Japan and professor in the Imperial University of Tokyo, he was peculiarly fitted to become the exchange professor from the Japanese to the American Universities last year. He demonstrates in these lectures to American students his appreciation of their scholarly powers, for this book is no milk for babes. Thoroughly conversant with the history and ideals of his own country, his cosmopolitan training and familiarity with the most advanced European and American thought enable him to present the difficult Oriental viewpoint to the Occidental mind with a certainty of understanding. It is impossible to find a subject worthy of attention which Mr. Nitobé has neglected. From philology to city crowding, from religious movements to diseases in the colonies, in relations with America prior to and after Perry, Professor Nitobé moves always with the touch of a master mind. A certain humor, sardonic at times, amuses the reader, because it shows such thorough understanding of national failings as well as national successes. This book will reveal much, even to the man familiar with things Japanese.—*E. C. W.*

Masculine Power of Christ, or Christ Measured as a Man (The). By Jason Noble Pierce. Pilgrim Press, Boston. Board. 36 pages. 50 cents net.

In this little book the author contends that Christ's right to a place above that of all others appears in the fact that He was an outstanding Leader, in advance of His generation in vision and power; that He has made a greater impression for good in the life of the world than any other man, affecting the history of the world increasingly as time passes; and that He is to-day the most revered and beloved Man of history. The argument, though brief, is logical, convincing and well worth reading. The last half of the book deals with "Christ's Concern for the Under Man." This, of course, is readily shown and the application is made to those who would follow Him. The relation of this to the first half is not obvious. One might almost think it was written as a separate discourse.—*N. F. S.*

Miscellanies. By Augustus Hopkins Strong, D. D., LL. D. Griffith & Rowland Press, Philadelphia. Cloth. 2 vols. $1 each.

Vol. I. **Chiefly Historical,** 493 pages.
Vol. II. **Chiefly Essays and Seminary Anniversary Addresses,** 504 pages.

These volumes represent much of the best thinking of President Strong on a variety of topics. His culture is varied and fine, so that it is a delight to go with him whether he is discoursing on Degeneration, Prevenient Grace, The Greatness and Claims of Christ, The Roman Wall, or Glimpses of Southeastern France. Some of the topics are denominational in scope, but the great majority are catholic in outlook and interest. Few men of the day have a nobler loyalty to Christ or a richer intellectual equipment than President Strong. His books are all worthy and these deserve to be popular.—*A. T. R.*

Mission Problems in Japan. By Rev. Albertus Pieters, M. A. Board of Publication of the Reformed Church, New York. Cloth. 188 pages. 75 cents.

It is always interesting to read the conclusions of a man who has been long on the field, but Mr. Pieters seems to us over-critical. He questions two main theories of missionary procedure, presenting them in their most extreme form, and forgetting that where extremes may be unwise moderation in the same is wisdom itself. Brotherly coöperation between the native Church and missionaries is being proved practical in many denominations at the present time. Mr. Pieters' historical presentation is interesting, though possibly marred by the same tendency to present extreme methods as the only methods in use.—*E. C. W.*

Modern Students' Life of Christ (The). By Philip Vollmer, Ph. D., D. D. F. H. Revell Co., New York. Map. Cloth. 353 pages. $1 net.

In the best sense up-to-date, critical as well as evangelical, with an index that in itself is educational, we believe all students of the Word, desirous of being abreast of the times, should read this brief yet masterful treatise.

The former part of the volume gives an analytical study of our Lord's life; the latter, a synthetic and connected portrait of some of the general aspects of His career. The book closes with a refutation of the chief non-Biblical views of the Life of Christ. To many this last part will make the mightiest appeal. Good terse explanations of the text, practical lessons deduced from the same, questions for discussion, and very full references to usually available literature for further and deeper study, all combine to commend its value.—*T. C. B.*

Parson's Defense (A). By S. C. Carpenter, M. A., Longmans, Green & Co., New York. Cloth. 260 pages. $1.20 net.

Mr. Carpenter writes for laymen in defense of the clergy of the Church of England who love

sacerdotalism and the Higher Criticism. The book is written in a semi-humorous vein that makes easy reading. Whether the laymen will always see the point of his sallies is another matter. But the writer has a serious purpose in it all. He means to help laymen understand the temper of the modern clergy. The point of view is not that of American evangelical ministers.—*A. T. R.*

Resurrection and the Life (The). By Rev. George Hanson, M. A., D. D. F. H. Revell Co., New York. Cloth. 372 pages. $1 net.

The bodily resurrection of Jesus is thought in many quarters to be a moot question in these days. A perusal of the above volume will go far toward changing that idea in the minds of all except the most biased. A timely and valuable contribution to the literature of the subject, it bears all the earmarks of patient and thoroughgoing study.

Consisting of two main portions, the former and smaller one is apologetic in character. The principal objections to a rational belief that Joseph's new tomb was really emptied of its Occupant are cleared up, and alleged discrepancies and contradictions and difficulties in the Gospel narratives are resolved and adjusted in a gratifying and satisfactory manner. The second part of the book is of an expository and devotional nature. The post-resurrection appearances are each of them discussed in turn and from each the author brings forth an inspiring and comforting message.

One needs to read a book like this to fully realize how much the Church and the world would lose if faith in a risen Lord should be surrendered. There is something here for widely varying classes of minds and spiritual needs. Critical scholarship and faith, whether timid or devout, will alike find much in this volume to claim their attention and make for edification.—*G. D.*

BOOKS RECEIVED.

Addresses on Prophecy. By C. I. Scofield, D. D. Bible House of Los Angeles, Los Angeles, Calif. Paper. 134 pages. 25 cents.

American Child (The). By Elizabeth McCracken. Houghton Mifflin Co., Boston. Illustrated. Cloth. 191 pages. $1.25 net.

Beneath the Southern Cross. By H. S. Woollcombe. Longmans, Green & Co., New York. Illustrated. Cloth. 165 pages. $1.35 net.

Gates of Dawn (The). By W. L. Watkinson, D. D. F. H. Revell Co., New York. Cloth. 387 pages. $1.25 net.

Great Acceptance: The Life Story of F. N. Charrington (The). By Guy Thorne. Geo. H. Doran Co., New York. Illustrated. Cloth. 272 pages. $1 net.

Heart of Prayer (The). By Charles M. McCormick. Eaton & Mains, New York. Paper. 32 pages. 25 cents net.

"His Peace." By Cleland Boyd McAfee. F. H. Revell Co., New York. Board. 48 pages. 25 cents net.

Inside Views of Mission Life. By Annie L. A. Baird. Westminster Press, Philadelphia. Board. 138 pages. 35 cents.

Life of G. L. Wharton. By Emma Richardson Wharton. F. H. Revell Co., New York. Illustrated. Cloth. 251 pages. $1.25 net.

Mighty England: The Story of the English People. By William Elliot Griffis, D. D. Christopher Sower Co., Philadelphia. Illustrated. Cloth. 304 pages.

Mind and Health: With an Examination of Some Systems of Divine Healing. By Edward E. Weaver, Ph. D. Macmillan Co., New York. Cloth. 500 pages. $2 net.

Moral Leadership and the Ministry. By Edward E. Keedy. Horace Worth Co., Boston. Cloth. 200 pages. $1.25.

Most Beautiful Book Ever Written: The Gospel According to Luke (The). By D. A. Hayes. Eaton & Mains, New York. Cloth. 183 pages. 75 cents net.

Muslim Sir Galahad: A Present Day Story of Islam in Turkey (A). By Henry Otis Dwight. F. H. Revell Co., New York. Illustrated. Cloth. 188 pages. $1 net.

New Thrills in Old China. By Charlotte E. Hawes. Geo. H. Doran Co., New York. Illustrated. Cloth. 272 pages. $1.25 net.

Place of the Church in the Work of Social Betterment (The). By Edgar P. Hill, D. D. Presbyterian Board of Publication and Sabbath School Work, Philadelphia. Paper. 29 pages. 10 cents.

Problems in Modern Education. By William Seneca Sutton. Sherman, French & Co., Boston. Cloth. 257 pages. $1.35 net.

Quartettes and Choruses for Men's Voices. Edited by George B. Hodge and Hubert P. Main. The Biglow & Main Co., New York. Cloth. 160 pages. 40 cents.

Religion and Life. By Thomas Cuming Hall. Eaton & Mains, New York. Cloth. 161 pages. 75 cents net.

Rightly Dividing the Word of Truth. By C. I. Scofield, D. D. Bible House of Los Angeles, Los Angeles, Calif. Paper. 89 pages. 10 cents.

Roman Catholicism Capitulating before Protestantism. By G. V. Fradryssa. Southern Publishing Co., Mobile, Ala. Cloth. 359 pages.

Rudolf Eucken's Message to Our Age. By Henry C. Sheldon. Eaton & Mains, New York. Cloth. 55 pages. 35 cents net.

Sailors' Magazine and Seamen's Friend (The). Vol. LXXXIV. American Seamen's Friend Society, New York. Illustrated. Board. 383 pages. $1.50.

Short Course Series (The). Edited by Rev. John Adams, D. D. Chas. Scribner's Sons, New York. Cloth. 60 cents net each.

Higher Powers of the Soul (The). By Rev. George McHardy, D. D. 134 pages.

Psalm of Psalms (The). By Rev. James Stalker, M. A., D. D. 134 pages.

Song and the Soil (The). By W. G. Jordan, B. A., D. D., 142 pages.

Sorrow and Hope of the Egyptian Sudan (The). By Charles R. Watson. Board of Foreign Missions of the United Presbyterian Church of North America, Philadelphia. Illustrated. Cloth. 233 pages. 50 cents.

Studies in Theology. Chas. Scribner's Sons, New York. Cloth. 75 cents net each.

Text and Canon of the New Testament (The). By Alexander Souter. 254 pages.

Theology of the Gospels (The). By James Moffatt, D. D., D. Litt. 220 pages.

Teaching of Christ (The). By G. Campbell Morgan, D. D. F. H. Revell Co., New York. Cloth. 333 pages. $1.50 net.

Weapons of Our Warfare (The). By Rev. John A. Hutton, M. A. Geo. H. Doran Co., New York. Cloth. 143 pages. 75 cents net.

Wesley's World Parish: A Sketch of the Hundred Years' Work of the Wesleyan Methodist Missionary Society. By George G. Findlay, D. D., and Mary Grace Findlay, M. Sc. Geo. H. Doran Co., New York. Cloth. 224 pages. $1 net.

THOUGHTS FOR THE QUIET HOUR.

MAY, 1913.

Thursday, 1st. *As [Jesus] prayed, the fashion of his countenance was altered. Luke ix. 29.*

Prayer is more than petitions. It is not necessarily cast into words at all. In the widest, which is its truest, sense, it is the attitude and exercise of devout contemplation of God, and intercourse in heart, mind and will with Him; a communion which unites aspiration and attainment, longing and fruition, asking and receiving, seeking and finding; a communion which often finds itself beggared for words, and sometimes even seems to transcend thought. . . . . Such communion changes and glorifies a man. The very secret of the Gospel way of making men better is—transfiguration by the vision of God.—*Alexander Maclaren.*

Friday, 2nd. *Looking for . . . . the glorious appearing of . . . . our Saviour Jesus Christ. Tit. ii. 13.*

Oh, that believers had not lost their bright hope of the Lord's return, while they faithlessly and continually talk of death as their portion! True, we may "fall on sleep," and no man knoweth the hour of Christ's coming, save the Father; but the one bright hope of faithful Christian hearts is ever this: the Lord Himself shall come.—*G. Campbell Morgan.*

Saturday, 3rd. *As he thinketh in his heart, so is he. Prov. xxiii. 7.*

See that each hour's feelings, and thoughts, and actions are pure and true; then will your life be such. The wide pasture is but separate spears of grass; the sheeted bloom of the prairies but isolated flowers.—*Selected.*

Sunday, 4th. *They . . . . threatened them. . . . . And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. Acts iv. 21, 24.*

Here is the little primitive Christian Church confronted by the threats and antagonisms of inherently worldly men. What will they do? . . . . They took them into the presence of the great God and surveyed them there in the wealth and glory of adoring communion. And they saw things as they were. . . . . You, with your own personal devil, and your own personal antagonisms—don't be daunted. Get away out into the open spaces. Take your temptations, your passions, your sorrows, your worries, your barriers of body or of mind or of soul, and survey them there amid the power and "the unsearchable riches of Christ," and the apparently insuperable obstacle and the insurmountable mountain there assume their true proportions.—*J. H. Jowett.*

Monday, 5th. *Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Heb. xii. 3.*

These words take us to the Cross of Christ and leave us there—there where surely we shall become ashamed of the little the best of us have done, the little the best of us have suffered.—*John A. Hutton.*

Tuesday, 6th. *In Isaac shall thy seed be called. Gen. xxi. 12.*
Take . . . . Isaac, ... and offer him . . . . for a burnt offering. Gen. xxii. 2.

"In Isaac shall thy seed be called"—there was a promise. "Offer [Isaac] for a burnt offering"—there was a command. How did Abraham reconcile them? He did not, he could not. He simply obeyed the command, and God fulfilled the promise. The reconcilement was complete.—*Hector Hall.*

Wednesday, 7th. *Like . . . . men that wait. Luke xii. 36.*

"Like men that wait"; pass on the word,
The warning word, ye men of God;
Though dangers press, though foes may hate,
Still firmly stand, "like men that wait."

"Like men that wait" endure the scorn;
The Master once all this hath borne;
'Tis trial now and sorrow great,
But bear it all "like men that wait."

"Like men that wait," tho' night surround,
And fainting hearts are all around;
He tarries long, the hour is late;
Now gird your loins, "like men that wait."
—*D. W. Whittle.*

Thursday, 8th. *Judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God. 1 Cor. iv. 5 (R. V.).*

God "knoweth our frame; he remembereth that we are dust"; and in the hour of His judgment He will look upon our life, not in such incomplete portions as are visible to the public eye, but in all the secret things, in all the hidden elements and forces that have gone to make it what it is. He will judge not by the outward, but by the inward; and if it be possible for His infinite love to find in us one redeeming feature, He will so magnify that as to cause our weaknesses and our failures, in so far as they have been mere infirmities, to be forgotten in the amplification of those features on which He Himself can look with any degree of approbation.—*Joseph Parker.*

Friday, 9th. *The holy city. Rev. xxi. 2.*

"The holy city," whether in heaven or on earth, stands for the grand consummation of all things; the reward for all the labors of God's saints; the end of all their hopes and desires; the final answer to all their prayers. It is John's emblem for that "one, far-off, Divine event to which creation moves."—*William R. Richards.*

Saturday, 10th. *God, even our own God. Ps. lxvii. 6.*

He that is with the King is not alone, though forsaken of all others. He on whom the sun shines is not without light, though all his candles are put out. If God be our God, He is our all.—*Richard Baxter.*

Sunday, 11th. *Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. Eph. v. 8.*

I have heard of the lighting of the torches in the Holy Sepulchre at Easter time. The building is dark in the early morning. The patriarch comes. Through the darkness he passes within a curtain, and is in a place where they say the body of Jesus lay. Not a sound breaks the silence. . . . . At last there is a movement: the patriarch comes out bearing one burning torch. Instantly a dark torch touches this lighted one and blazes out, and then another, and another, and soon a thousand torches are blazing, all lighted from the one torch that came out from the empty tomb of the Christ. Out into the streets of the city they are borne, and along the highways everywhere other torches are lighted from these, until the whole land glows with fire that came from the grave of Christ.

What an illustration is this of the spreading forth of the fire of Pentecost! From the Cross of Christ and from His emptied grave comes the fire of the Holy Ghost. Your life and mine are like candles unlighted, or, at best, burning very dimly. But if we will hold them up to this one flame that blazes before us, they will be lighted too; we shall become burning lights. Then as we go out into the world, other lives will touch ours, and they will burn and light others also, until thousands of burning hearts shall glow in earth's darkness.—*J. R. Miller.*

Monday, 12th. *Thy heart is not right in the sight of God. Acts viii. 21.*

The worst of all mockeries is a religion that leaves the heart unchanged; a religion that has everything but the love of Christ enshrined in the soul.—*Frederick Whitfield.*

Tuesday, 13th. *A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. Matt. xii. 20.*

His tenderness toward the faintest upward seeking desire is the secret of His drawing and saving power through the generations. Thus He kindles sparks into seraphs and transforms reeds shaken by the wind into pillars of the heavenly palace which go out no more. Surely it would be well were His Church quicker to discern and welcome all who follow at a distance, yet in whom is some good thing toward God and the Christ Whom He hath sent.—*W. L. Watkinson.*

Wednesday, 14th. *I spake unto thee; . . . . but thou saidst, I will not hear. Jer. xxii. 21.*

A man may school himself into oblivion of all the serious and more spiritual aspects

of life. And I do not think you will call me a "kill-joy" if I say that the whole tendency of our time is to help us in that direction. It is part of the materialism whose uprising has marked both your country and mine within the last quarter of a century. Men are busy about material things; they are busy with their business; they are busy with their sport. Jesus speaks to them, but in the multitude of other voices His voice cannot be heard, and then at last He altogether ceases to speak.—*E. B. H. Macpherson.*

Thursday, 15th. *As thy days, so shall thy strength be. Deut. xxxiii. 25.*

As this my day! O promise blest!
Sweet words of comfort, words of rest!
No more with boding fear I wait
To read to-morrow's hidden fate;
Whate'er its toils, whate'er its tears,
Whate'er its perils, pains, and fears,
While sun and stars and worlds endure
The old, sweet promise standeth sure.

The hand that holds the world upbears
My weary heart with all its cares.
The eye that slumbers not has seen
My graveyard mounds with grasses green.
My Father's pitying love has read
The pain behind the tears I shed.
How comforting His words to me,
"Child, as thy day, thy strength shall be."

As this my day! my little day!
My broken, troubled, thwarted day!
The day whose roseate morning bloom
Was quenched and darkened into gloom!
The morn of gifts! the noon of loss!
The lengthening shadow of the cross!
Once more, my Father, say to me,
"Child, as thy day, thy strength shall be."

—*Selected.*

Friday, 16th. *I must . . . . see Rome. Acts xix. 21.*

"I must see Rome," said St. Paul and he did see it. But he was a prisoner there; he never did what he expected to do. Life is seldom what we dream it will be or plan for, but it may be much more than our dreaming or planning. If St. Paul had preached to great congregations in Rome, still his sermons could never have been to the world what his letters have been, written though they were while chained to a Roman soldier.—*Margaret Bottome.*

Saturday, 17th. [*John*] *saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. John i. 36, 37.*

To be a Christian means to know the presence of a true personal Christ among us and to follow.—*Phillips Brooks.*

Sunday, 18th. *He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. Acts ix. 15, 16.*

God is always ordering our lives with a view to making their shadow helpful to others. It is not merely that we shall learn some lesson of faith and trust, or be purified in some degree, that we are put into the furnace of pain. It is also that our attitude of surrender, of love, of submission and of glad trust shall be seen of those who behold us. It is to make our shadow reach to some who need just its ministry. . . . . Take this, therefore, as a key interpreting some of the inexplicable experiences you have been called to undergo. You do not know why God has called you to suffer, why He has impoverished or enfeebled you. But if you could get into the hearts of some of those who have been watching, then you would know that the shadow has fallen upon them, and that your life has been God's blessing to them.—*J. Stuart Holden.*

Monday, 19th. *This same Jesus, which is taken up from you into heaven, shall so come in like manner. Acts i. 11.*

Luther said, "I feel as if Jesus Christ died yesterday." So fresh, so vivid, be our love and thankfulness! But may we add, "and as if He were coming to-day!" Then our lives would indeed be rich in remembrance and radiant in anticipation.—*Frances Ridley Havergal.*

Tuesday, 20th. *Jesus . . . . said, ... I, if I be lifted up from the earth, will draw all men unto me. John xii. 30-32.*

It seemed as if He knew that He was the "desire of all nations" and as if He were "the bread of life" on which all nationalities must feed equally. When He rose, Cornelius the centurion, the eunuch from black Ethiopia, the stern Roman, the facile Greek, the rude Gaul, and the native of Asia Minor, alike found in Him something they needed. He has been "lifted up" ever since, and He has drawn "all men" to Him.—*F. B. Meyer.*

Wednesday, 21st. *Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Matt. xxiv. 45, 46 (R. V.).*

What more powerful motive to fidelity and daily duty could men find than the expectation of Christ's coming? It is to this that Paul appeals with his dying breath in the last chapter of his last Epistle: "I charge thee [Timothy]," he says, "in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in season, out of season." . . . . We do our work better because we are expecting Him. We can hate dishonest work, shoddiness, more bitterly because He may come to let His all-trying eye rest on the last piece of work we have done, to judge whether or not it be worthy of Him.—*Robert E. Speer.*

Thursday 22nd. *There be some that . . . . would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Gal. i. 7, 8.*

The "gospel" preached by the apostles rested upon four pillars: the first was the atoning death of Christ; the second was His burial and resurrection; the third was His ascension; the fourth His coming again. These four doctrines were preached by all the apostles, and by them the Gospel must stand or fall.—*D. L. Moody.*

Friday, 23rd. *Go quickly, and tell his disciples that he is risen from the dead. . . . . And as they went, ... Jesus met them. Matt. xxviii. 7, 9.*

"Go quickly." Not with angel hosts
The glad commission lies:
'Tis thine the blessèd news to bear.
Redeemèd lips His love declare,
A joy which angels may not share.
The work is thine! Arise!

"Go quickly." Urgent is the call;
It will not brook delay;
Go forth with loyal heart and brave,
Go win the souls He died to save,
Go tell them of the empty grave;
Go speed thee on thy way.

Happy who so Christ's word convey,
That He may meet them on their way.
—*Selected.*

Saturday, 24th. *God is light, and in him is no darkness at all. 1 John i. 5.*
He that walketh in darkness knoweth not whither he goeth. John xii. 35.

The soul without an object, and that object God, is but a rudderless ship.—*Newman Hall.*

Sunday, 25th. *Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. Tit. ii. 9, 10.*

It is not easy to gild the refined gold or to add anything to the beauty and glory of the doctrine of the Lord and the Gospel of Jesus Christ. But we are here taught that a holy Christian life actually adorns, beautifies and glorifies the Gospel, and makes the truth appear more lovely and attractive to the world.

It is the more emphatic that this exhortation is addressed not to the higher classes of society, but to the lowliest and humblest. It is the servants in the households of Rome and Corinth who are admonished to live such beautiful lives that the teaching of Christ will appeal to men and women to whom they become living epistles and incarnate gospels. May the Lord help us so to live that, like our Master, His gracious words and God's holy precepts may shine out in our lives and actions "in living characters!"—*A. B. Simpson.*

Monday, 26th. *God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccles. xii. 14.*

Put eternity into the minutest things.—*Selected.*

Tuesday, 27th. *He will be our guide even unto death. Ps. xlviii. 14.*

He is the Guide of those who feel their need of an all-wise, all-powerful, all-condescending Guide, and who are willing to yield their own preferences and ideas to His in traveling over the glaciers of life. His Word "is a lamp unto [their] feet, a light unto [their] path." He will hold their hand till they reach the gate of death, and passing through it they will see that it is the gate of paradise. Death confesses itself

vanquished when it sees them walking on the battlements clothed in white.—*George Bowen.*

Wednesday, 28th. *He that walketh righteously, and speaketh uprightly; . . . . bread shall be given him; his waters shall be sure. Isa. xxxiii. 15, 16.*

For the most part, our distress, our poverty, our carking care come, not from the smallness of our provisions, but from the largeness of our pampered desires. We are afraid that we shall not always have cake, and so we forget that God has promised that His children shall not lack bread. We begin to put our foolish trust in gold, in clever enterprises, in wise investments, in daring speculations, because the things that we want are so numerous and so costly. A little plain living would lead to higher thinking. It would do us good if we should learn that the real necessities and the best joys of human life are very simple, and for these we have a right always to trust God.—*Henry van Dyke.*

Thursday, 29th. *Let us not sleep, as do others. 1 Thess. v. 6.*

There are many ways of promoting Christian wakefulness. Among the rest, let me strongly advise Christians to converse together concerning the ways of the Lord. Christian and Hopeful, as they journeyed towards the Celestial City, said to themselves, "To prevent drowsiness in this place, let us fall into good discourse." Christians who isolate themselves and walk alone are very liable to grow drowsy. Hold Christian company, and you will be kept wakeful by it, and refreshed and encouraged to make quicker progress on the road to heaven.—*C. H. Spurgeon.*

Friday, 30th. *Be ye followers of me, even as I also am of Christ. 1 Cor. xi. 1.*

When, in the Mexican War, the troops were wavering, a general rose in his stirrups, and dashed into the enemy's lines, shouting, "Men, follow!" They, seeing his courage and disposition, dashed on after him, and gained the victory. What men want to rally them for God is an example to lead them. All your commands to others to advance amount to nothing so long as you stay behind. To affect them aright, you need to start for heaven yourself, looking back only to give the stirring cry of "Men, follow!"—*T. De Witt Talmage.*

Saturday, 31st. *Every day. Ps. cxlv. 2.*

One vow will not suffice the long year through,
One prayer a twelvemonth's needs may not allay;
Crown every morn with pure resolve anew,
And live each day as though 'twere New Year's Day.

—*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

JOSEPH MADE RULER OF EGYPT.

(May 11, Gen. xli. 1-45.)

May 5. Gen. xli. 25-40.
May 6. Gen. xli. 14-31.
May 7. Gen. xli. 46-57.
May 8. Ps. cv. 17-22.
May 9. Deut. xxxiii. 13-17.
May 10. Eph. i. 15-23.
May 11. Ps. lxxii. 8-20.

"Two full years" were a long time to wait. Often Joseph's heart was sick with the long delay. The clue on which he had depended for bringing him out of his trouble seemed to have failed. Evidently the man whom he had befriended had forgotten him. But he doubtless turned from that to God. "Those that wait upon the LORD . . . . shall inherit the earth." He could never forget the dreams of his boyhood when the sheaves of corn and the sun and moon did obeisance. Surely God would not fail to make His promise good. But, all the while, the angel of deliverance was on his way towards him. (See Dan. x. 12.)

Then the great king had two significant dreams. In the first, seven (the Egyptian

sacred number) buffaloes came up out of "the lip" of the river, i.e., the shallow water at its edge, where they had been wallowing to escape the strong rays of the sun, and to feed on the succulent reeds, in which the cattle still delight. They were, however, devoured by the ill-favored and lean cattle, which also came up out of the river. The wheat of the second dream, with seven ears on one stalk, is the many-eared variety still grown in the Delta, and the east wind which blasted the second growth is the burning southeast wind which still shrivels the growing corn, leaving it withered and empty.

The Egyptians attached great importance to dreams. A council of priests of various orders were in constant attendance on the king to guide every act of his life, and interpret the will of the gods, as made known in omens, visions or signs in the heavens. When any great event seemed prognosticated this standing committee was augmented by the heads of the great temples throughout the country, and the united body was summoned to the palace. This is the meaning of ver. 8. But their science failed them. Then amid the panic of the palace the chief butler suddenly recalled his promise to Joseph. Pharaoh eagerly caught at the suggestion and summoned him from the prison with all haste ("made him run," margin). But even under such urgency it was necessary for Joseph to comply with the strict etiquette which prevailed in that ancient court. Perfect cleanliness and propriety were so important in Egyptian eyes that the most urgent matters must be postponed until these had been properly attended to. To Joseph the king again propounded the dreams that had troubled him and baffled his advisers.

Joseph's Reply. Notice his reverent references to God in this interview: "It is not in me: God shall give Pharaoh an answer of peace." "What God is about to do he sheweth unto Pharaoh." The hypocrite is quick enough to interlard his conversation with the name of God, because probably he thinks that the believer will speak in this way. And it is quite true that when the heart is full of God, it becomes as natural to speak of Him as of one's dearest Friend and most influential Helper. Oh, that our inner life were full of the power and love and presence of Jesus! If our hearts were inditing a good matter they would boil over and we should speak more often of the things which we have made touching our King (Ps. xlv. 1). Joseph was not ashamed to speak of God amid the thronged court of Egypt; let us not flinch from bearing our humble witness in the teeth of violent opposition and supercilious scorn.

Now that the interpretation is before us, it seems wonderful, not that Joseph gave it, but that the wise men failed to see it. But perhaps God had ordered it that the diviners should be rendered stupid and "mad" so that an opening should be made for the advancement to which, from his childhood, Joseph had been destined. In this, as so often befalls, there was an illustration of Matt. xi. 25, 26.

Perhaps the fact that gave Joseph most influence with Pharaoh and his statesmen was not his interpretation, but the wise policy on which he insisted. As he detailed his successive recommendations,—such as the appointment of "a man discreet and wise," with this exclusive business as his life work, the creation of a new department of public business for the purpose of gathering up the resources of Egypt in anticipation of coming need, the system of vast storage in the cities of the land,—it became evident that he was speaking in the glow of a Spirit not his own, and with a power that commended itself to the monarch and his advisers. Oh, that we might carry with us, even into business relationships, the evident stamp of the Spirit of God! It were worth languishing for two full years, even in a dungeon, if only we were able to carry ever after that blessing, together with the clearness of vision that it imparts.

Joseph's Exaltation. It must have been an anxious moment for the young Hebrew, as he waited to see the manner in which his interpretation and advice were received. But he was not long left in suspense. With the suddenness with which even now in Eastern lands men may be raised, at the will of a despotic ruler, to the highest positions, he suddenly found himself Grand Vizier of the entire country. The whole population was placed under his orders. The royal signet ring was transferred from Pharaoh's finger to Joseph's as his warrant.

The fine linen and cotton vesture, with which he was now habited and which was the dress of the priests, the highest caste in Egypt, marked his adoption into the priestly order. The chain was what orders or decorations are in European courts. The second royal chariot, which bore him through the streets of Memphis, was a proclamation to the populace of the promotion which had recently taken place. His new name was equivalent to "the governor of the abode of Him Who lives." A most remarkable name! It even suggests that there was some lingering belief among the Egyptians in One Who was above all their gods. It may even be that the conception had been brought thither by Abraham, when he came there in the earliest days of his sojourn in the land. An illustrious marriage was arranged by Pharaoh himself. The daughter of the priest of the great university temple of the sun at Memphis, or On, became his wife, and he was thus incorporated into the highest class of the land.

Let us follow the comparison between Joseph and our Lord Who was raised from the grave to sit at the right hand of power. He is Prime Minister of the universe, the Interpreter of His Father's will, the Organ and Executor of the Divine decrees. On His head are many crowns, on His finger the ring of universal sovereignty, on his loins the girdle of power. Robes of light are His dress, and the cry which precedes Him is, "Bow the knee, He is Lord of all."

Golden Text: *God . . . . giveth grace to the humble. 1 Pet. v. 5.*

JOSEPH MEETS HIS BRETHREN.

(May 18, Gen. xlii.)

May 12. Gen. xlii. 3-17.
May 13. Gen. xlii. 18-25.
May 14. Gen. xlii. 26-38.
May 15. Gen. xliii. 1-15.
May 16. Ps. xcix.
May 17. Ps. xxxii.
May 18. Dan. ix. 1-10.

By the time this chapter opens, Joseph's brethren had become middle-aged men, with families of their own. They probably never mentioned that deed of violence to each other, and did their best to banish the thought from their minds. Sometimes in their dreams they may have caught a glimpse of that young face in its agony, or heard the beseechings of his anguished soul; but they sought to drown such painful memories by deep draughts of the Lethe stream of forgetfulness. Conscience slept. Yet the time had come when God meant to use these men to found a nation. And in order to fit them for their high destiny it was necessary to bring them to a right condition of soul. This then is our theme: God's gracious methods of awakening the consciences of these men from their long and apparently endless sleep.

The First Step Towards Their Conviction was the Pressure of Want. There was dearth in all lands, and the famine reached even to the land of Canaan. So long as the hills were green and the pastures clothed with flocks; so long as the valleys were covered with corn and rang with the songs of reapers—just so long Jacob might have mourned alone; but Reuben, Simeon and the rest of them would have been unconcerned and content. But when the mighty famine came, the hearts of these men were opened to conviction; their carnal security was shattered; and they were prepared for certain spiritual experiences of which they would never have dreamed. And they were being prepared for the meeting with Joseph. It is so that God deals with us. He breaks up our nest. He loosens our roots. He sends a mighty famine which cuts away the whole staff of bread. And at such times, weary, worn and sad, we are prepared to confess our sins, and to receive the words of Christ when He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

The Second Step was the Rough Usage They Received at the Hands of Joseph. It would seem that in some of the larger markets he superintended the sale of the corn himself. He may even have gone there on purpose, prompted by a sort of hope that he might catch sight of one of the Ishmaelites, whose faces he never could forget; or in some other way hear tidings of his home. He may even have cherished and prayed over the fancy that his brethren might come themselves. At last the long-looked-for day arrived. He was standing as usual at his post, surrounded by all the

confusion and noise of an Eastern bazaar, when all of a sudden his attention was attracted by the entrance of ten men. He looked with a fixed, eager scrutiny for a moment, his heart throbbing quickly all the while; and he needed no further assurance: "he knew them."

Joseph instantly saw that they failed to recognize him; and partly to ascertain if his brethren were repentant, partly in order to know why Benjamin was not with them, he "made himself strange unto them": he spake roughly to them; he accused them of being spies; he refused to believe their statements, and put them in prison until they could be verified; he kept Simeon bound.

In all this he seems to have *repeated exactly the scene at the pit's mouth;* indeed, we may perhaps see what really happened there reflected in the mirror of this scene. It is not unlikely that when they saw him coming towards them, in his prince-like dress, they had rushed at him, accusing him of having come to spy out their corrupt behavior, and take back an evil report to their father, as he had done before. If so, this will explain why Joseph now suddenly accused them of being spies. No doubt the lad protested that he was no spy; that he had only come to enquire after their welfare; but they had met his protestations with rude violence—in much the same way as the rough-speaking governor now treated them. It may be that they had even thrust him into the pit with the threat to keep him there until his statements could be verified—in much the same way as Joseph now dealt with them; and Simeon may have been the ringleader. If this were the case, it is obvious that it was a powerful appeal to their conscience and memory, and one that could not fail to awaken both.

Long years ago you may have committed some sin. You have tried to forget it. It has not been forgiven and put away. You have almost succeeded in banishing it from your thoughts. But it is still there, and the most trivial incident may at any moment bring it all back upon your conscience as vividly as if committed only yesterday. If sin is forgiven, it is indeed forgotten: God says, "I will remember it no more." But if only forgotten, and not forgiven, it may have a most unexpected and terrible awakening. This was the case with Joseph's brethren. They said one to another, as they heard the reiterated demand of the strange governor for evidence that they were not spies, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us."

The Third Step Towards Conviction was the Giving of Time for Them to Listen to God's Spirit, Speaking in the Silence of the Prison Cell. Without the work of the Holy Spirit they might have felt remorse, but not guilt. It is not enough to feel that sin is a blunder and a mistake. The sense of sin, however, is the prerogative of the Spirit of God. He alone can convict of sin, and when He is at work, the soul cries out, "Depart from me; for I am a sinful man!" "We are verily *guilty* concerning our brother."

While these men spoke thus, Joseph stood by them. There was no emotion on those compressed features, no response in those quiet eyes. "They knew not that Joseph understood them." Ah, how often do anguished souls go to priests, ministers and friends with the bitter tale of anguish! They wist not that One is standing by Who hears and understands all, and longs to throw aside every barrier in order to bring them aid. True, He speaks to them by an interpreter; but if they would only speak straight to Him, He would speak directly to their waiting hearts.

There is a curious contrast in ver. 24. First, we learn that "he turned himself about from them, and wept"; and next that he "took . . . . Simeon and bound him before their eyes." The brethren saw only the latter of these two actions, and must have thought him rough and unkind. How they must have trembled in his presence! But they knew not the heart of tender love that was beating beneath all this seeming hardness. Nor could they guess that the retention of Simeon was intended to act as a silken cord to bring the brothers back to him, and as part of the process of awakening the memory of another brother, whom they had lost years before.

Golden Text: *Whatsoever a man soweth, that shall he also reap. Gal. vi. 7.*

JOSEPH AND BENJAMIN.

(May 25, Gen. xliii.)

May 19. Gen. xliii. 18, 19, 23-34.
May 20. Gen. xliii. 1-14.
May 21. Prov. ix. 1-10.
May 22. Luke xiv. 16-24.
May 23. Isa. lv.
May 24. Ps. xlv. 6-17.
May 25. Rev. xix. 1-9.

THE PRESSURE OF POVERTY AND SORROW. Jacob had never turned his thoughts to Egypt if there had been plenty in Canaan. The famine drove the sons of Israel into Egypt to buy corn. And even though poor Simeon was bound in Egypt, the brothers had not gone a second time, if it had not been for the rigor of that necessity, which sometimes drives the most timid birds and deer to the homes and haunts of men. At first the old father strongly opposed the thought of taking Benjamin even if they went themselves; and his children lingered.

There is a touching picture given of the conversation between the old man and his sons, a kind of council of war. Reuben seems already to have lost the priority which his birthright would have secured, and Judah held the place of spokesman and leader amongst the brethren. He undertook to deal with the old man for the rest. At the outset, Jacob's request that they should go down to buy food was met with the most distinct refusal, unless Benjamin were permitted to accompany them. And when he complained of their having betrayed the existence of another brother, the whole of them vindicated their action, and declared that they could not have done otherwise. At last Judah made himself personally responsible for the lad's safety—a pledge which he nobly redeemed. And so the old man finally yielded, proposing only that they should take a present to mollify the ruler's heart and double money to replace what had been returned in their sacks, and uttering a fervent prayer to the Almighty on their behalf. Thus God in His mercy shut up every other door but the one through which they might find their way to plenty and blessedness. There was no alternative but to go "down to Egypt."

So it is with your life. You may have had all that this world could give—beauty, money, youth, health, success. But what has been the condition of your heart meanwhile? Have you bethought yourself of your ill-treatment of your great Elder Brother? Have you "set your affections upon things above"? You know you have not. So God has "called for a famine" on your land, and broken "the whole staff" of your bread. You have lost situation and friends, your business is broken; beauty, youth, health—all have vanished. Joseph is not; Simeon is not; and Benjamin is on the point of being taken away. Everything has been against you. Yet by all these things God is leading you to Himself and to peace.

THE AWAKENING OF CONSCIENCE. For twenty years conscience had slept. And as long as this was the case, there could be no real peace between Joseph and his brethren. *They* could never feel sure that he had forgiven them; *he* would always feel that there was a padlock on the treasure-store of his love. You can never feel at perfect rest with your friend so long as there is some unexplained wrong between you. Conscience must awake and slowly tread the aisles of the temple of penitence. This is the clue to Joseph's behavior.

THE WINSOMENESS OF LOVE. As soon as Joseph espied his brothers, he invited them to his own table to feast with him. They were brought into his house, where every kindness was shown to them, as if, instead of being poor shepherds, they were the magnates of the land. Their fears as to the return of the money were allayed by the pious, though prevaricating, assurance of the steward that if they had discovered it in their sacks, it must have been put there by God, as there was no doubt about the price of their corn having come into his hands. And when Joseph came they prostrated themselves before him in striking fulfilment of his own boyish dream. He asked them tenderly about the well-being of their father; and there must have been a pathos in his words to Benjamin which would have revealed the whole secret if they had not been so utterly unprepared to find Joseph beneath the strange guise of the great Egyptian governor.

What an inimitable touch is that which tells us how Joseph's heart welled up into his eyes, so that he needed to make haste to conceal the bursting emotions, which

threatened to overmaster him! (Ver. 30, 31.)

There may be prophetic touches here, and we may yet see the counterpart of this scene literally fulfilled, when the Lord comes forward to recognize and receive His ancient people. But in the meanwhile what shall we say of His love to ourselves! Ah, we need the fervid heart and burning words to deal with such a theme. The rejected Brother may seem strange and rough. He may cause sorrow. He may bind Simeon before our eyes. But, beneath all, He loves us with a love in which is concentrated the love of all parents to their children, and of all friends for their beloved. And that love is constantly expressing itself. It puts money into our sacks; it invites us to its home, and spreads banquets before us; it inclines stewards to meet us peacefully; it washes our feet; it takes a tender interest in those we love; it adjusts itself to our temperaments and puts us at our ease, so that gleams of light as to the love of Jesus strike into our hearts! He feels yearnings over us which He restrains, and dares not betray till the work of conviction is complete and He can pour the full tides of affection on us without injury to others or harm to ourselves.

There is no lot, however hard, without its compensations. Be sure to look out for these. Prize the little touches of love which reveal the heart of Jesus, as a girl will dwell upon the slightest symptoms of an affection which, for some reason, must be concealed beneath a strange and unconcerned exterior. Amidst His chastenings, the Master inserts some delicate souvenirs of His love, to keep the heart from entire despair. Make much of them until the discipline is over and the sun of His regard bursts from all restraining clouds.

Golden Text: *He that loveth his brother abideth in the light. 1 John ii. 10.*

JOSEPH TESTS HIS BRETHREN.

(June 1, Gen. xliv.)

May 26. Gen. xliv. 4-17.
May 27. Gen. xliv. 18-34.
May 28. Ps. lxvi. 10-20.
May 29. Ps. xxvi.
May 30. Jer. xvii. 5-17.
May 31. 2 Cor. xiii. 1-10.
June 1. Heb. xii. 3-13.

The brethren thought their *word* was good; but when they told their family history, Joseph refused to believe it, and said it must be proved (xlii. 7-20). They were confident in their *money;* and as they paid down the shining pieces, they congratulated themselves that in this respect, at any rate, they were even with this rough governor—now at least he cannot touch them or count them as defaulters. But when they reached their first halting-place, on their way home, "as one of them opened his sack to give his ass provender, ... he espied his money. . . . . And they were afraid, saying one to another, What is this that God hath done unto us?" (xlii. 25-28.)

How Often this Happens in the Experience of Sinful Men! They want to stand right with God; but they wish to do so in their own way. Like Cain, they bring the fruit which their own hands have raised. Like these men, they bring their hard-earned money. Like the Pharisees, they bring prayers and tithes and gifts. But when these gifts have been laid upon the altar, their donors are amazed to find that they count for nothing, *and are even given back.* The mercy of God, which is the true bread of the spirit, is not to be bought by anything we can bring; it must be received as a gift "without money and without price." Jacob said, "Peradventure it was an oversight" (xliii. 12). But it was not; it was part of a deeply laid plan, designed and executed for a special purpose. There is no "oversight," and no "peradventure" in the life of man.

They were confident also in their *integrity.* Little knowing what was in the sack of one of them, "as soon as the morning was light," they started for the second time on their return journey. They were in high spirits. Simeon was with them; so was Benjamin, in spite of the nervous fears of the old father. They were evidently in high favor with the governor, else they had not been treated to so grand a feast on the previous day. Their sacks were as full as they could possibly hold. But they had hardly got clear of the city gate, when they were arrested by the steward's voice: "Stop! stop! 'Wherefore have ye rewarded evil for good?'" And they said, ... "Wherefore saith my lord these words? . . . . Behold, the money, which we found

in our sacks' mouths, we brought again unto thee: . . . . how then should we steal out of thy lord's house silver or gold?" So sure were they of their integrity, that they went further, and said, "With whomsoever . . . . [thy master's cup is] found, ... let him die, and we also will be my lord's bondmen." The steward searched them there on the road, beginning with the eldest, *"and the cup was found in Benjamin's sack."* Well might Judah and his brethren come to Joseph's house, and fall before him on the ground, and say, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants." They were stripped of every rag of self-confidence, and were shut up to Joseph's uncovenanted mercy.

Some Men Resemble Benjamin. They are naturally guileless and beautiful. Some faint traces of original innocence linger about them. Their type is shown forth in the young man whom Jesus loved, as he stood before Him breathless with haste, protesting that he had kept all the commandments blameless from his youth. They pride themselves on their morality. But these must be taught their utter sinfulness; they must learn their secret unworthiness; they must be made to take their stand with the rest of men. Benjamin must be reduced to the level of Simeon and Judah. The cup must be found in *Benjamin's* sack.

How then shall we act? We must *throw ourselves on the mercy of Christ.* Judah did not excuse himself or his brethren; he had been nonsuited if he had. He adopted a wiser course—he pleaded for mercy. Mercy for their own sakes! mercy for the lad's sake! mercy for the sake of the old father with his gray hairs at home! Try that plea with your Lord. You will find that it will not fail you. Say "God, be merciful to me, *the* sinner!" He will not be able to "refrain." He will say, in broken accents, "Come near to me; I am Jesus your Brother: your sins nailed me to the Cross, but speak of it no more; grieve not for it. God has overruled it for good, that I might save your lives by a great deliverance."

We Stand on Surer Ground Than Joseph's Brethren Did. They had no idea of the gentleness of Joseph's heart; they had not seen him turn aside to weep; they had not understood why on one occasion he had hastened from their presence; they could not guess how near the surface lay the fountain of his tears. They only knew his as rough, and stern, and hard. "The man who is lord of the land spake roughly to us." But we know the gentleness of the Lord Jesus. We have seen His tears over Jerusalem; we have listened to His tender invitations to come to Him; we have stood beneath His Cross, and heard His last prayers for His murderers, and His words of invitation to the dying thief; we know that He will not break the bruised reed, nor quench the smoking flax. We then need not fear for the issue when we cast ourselves upon His mercy. What the moonbeams are to sunshine; what the affection of a dog is to the passionate love of a noble man—such is the pleading of Judah compared to the intercession of our great High Priest! We have an Advocate in the Court of the King's Bench, Who has never lost a case. Let us put ourselves into His hands, and trust Him when He says, "I have prayed for thee."

Golden Text: *Confess your faults one to another, and pray one for another, that ye may be healed. Jas. v. 16.*

OUR SUNDAY SCHOOL BOYS AND GIRLS.

Rev. N. Fay Smith.

JOSEPH MADE RULER OF EGYPT.

(May 11, Gen. xli. 1-45.)

Where did we leave Joseph in our last lesson? Was he there for any crime? How long was he there? (Ver. 1.) Who spent this two years with him? (xxxix. 21, 23.) How do you suppose this Divine Presence made itself manifest to Joseph? Do you think others knew about it? How?

1. **Pharaoh's Dream and Its Interpretation** (ver. 1-32). Let the children tell the dreams, one beginning the narrative, another continuing it, and so on. Enlarge upon the grotesqueness of the dreams and Pharaoh's perplexity. We know that the Pharaohs were often guided in matters of policy by their dreams. Who suggested Joseph as the interpreter? Do you see now how the slavery and the imprisonment were steps to the throne? It can be made more graphic by drawing a pair of steps upward, the lowest one marked "his brothers' envy" and the successive ones, "pit," "slavery," "prison," "throne." The steps seemed to be downward, but God was with Joseph; he was true to God, and the steps were really upward. So with yours and mine if we are Josephs. What qualities do you see in Joseph as he stands before Pharaoh? (Ver. 16. Humility and faith.) Let the children tell the interpretation as they told the dreams. Who gave Pharaoh these dreams? For what great purposes? How easily and how wonderfully God can work for the good of those who trust Him! He can use the troubled night's rest of one man to save a nation.

2. **The Exaltation of Joseph** (ver. 33-45). What advice did Joseph give Pharaoh? What new qualities do you see in him in this? (Initiative, statesmanship, leadership.) Can you see here another reason why the wise Heavenly Father had allowed him to have those years of training in Potiphar's house and the prison? "Charles, tell me one thing he had learned there that helped him on the throne." "James, another." And so on. Whom did Pharaoh appoint? Why? (Ver. 38.) Enlarge upon ver. 42-44. And so this young man is, in a day, made the second ruler of the great empire of Egypt. "Dick, *was* it in a day?"

JOSEPH MEETS HIS BRETHREN.

(May 18, Gen. xlii.)

"Helen, tell me the successive steps by which Joseph rose to be prime minister of Egypt." Why was it a good thing for the world that such a man was in that position at that time? And so, in a way, great blessing came to the world through the cruelty of those ten brothers. Did that excuse the brothers? "Carrie, please look up Ps. lxxvi. 10 and explain it."

1. **Joseph's Brothers Come to Him for Food** (ver. 1-6). Draw a graphic word picture of the horrors of a famine in the East. Use the map to show the relation of Canaan to Egypt. Whose family was involved in the general distress? What did Jacob do to get food? Who had taken this journey of ten or twelve days before them? Do you suppose they ever thought of it as they journeyed along? Do you think they mentioned it to one another? Who was left at home? To whom did the brethren come? (Ver. 6.) What was fulfilled in their bowing down to him? (xxxvii. 5-7.) Picture this scene so the children will *see* it: the mighty ruler in his robes of state, with autocratic power; the ragged, hungry shepherds on their knees to him, begging for bread.

2. **Joseph Begins to Deal with His Brethren** (ver. 7-25). It was not strange that they did not recognize this splendid premier of Egypt as the poor boy they had sold twenty years before. Draw from the children the story of Joseph's severity. Where did he put them all for three days? How long had he spent in the same prison? Why did he deal with them so severely? (He was trying to discover whether they were the same cruel, unworthy men as of old; he wanted to bring their sin home to them.) How was the Golden Text fulfilled in their case? What was Joseph's final proposition? Why did he want to get Benjamin into Egypt? What did Joseph hear that showed him his brothers were changed men? (Ver. 21, 22.) What hurt these men worse than the famine and imprisonment? (Conscience.) Could such men now be dealt with in mercy instead of in justice? What would justice have done?

3. **The Brothers' Return Home** (ver. 26-38). What did mercy do? What does God want to see in sinners against Him before He can forgive them? (1 John i. 9; Acts ii. 38.)

JOSEPH AND BENJAMIN.

(May 25, Gen. xliii.)

Why was Simeon detained in Egypt when the other brothers went home? How did Joseph know that his brothers were sorry for their sin against him? (xlii. 21, 22.) But he will find out how they feel about their cruel treatment of their old father before he forgives them and takes them to live with him in Egypt.

1. **Joseph's Brothers Again Go to Him for Food** (ver. 1-15). Picture the blazing sun, the parched and cracking earth, the withered and blasted vegetation, the dried up springs and brooks—seven long years with little or no rain, think of it! What did Jacob see to be their only hope of life? Why did he so hate to do this? What was Judah's offer? Describe the caravan as it again set out for Egypt. We shall see whether these brothers were more kind to Benjamin than they had been to the brother entrusted to them twenty years before. "By the way, Fred, how was Benjamin differently related to Joseph from the others?" Remind the scholars that he was only two or three years old when Joseph left his father's tent that day to look for the brothers.

2. **Joseph's Brothers Fear Before Him** (ver. 16-25). Now they have arrived in Egypt again. This will be a good place to speak a little of the Egypt of Joseph's day and how it must have impressed these shepherds from the hills. What were these brothers afraid of? How did they try to guard against that danger? How did Joseph receive them this time? Did they find Simeon all right? How did they prepare for their dinner with the great viceroy of Egypt?

3. **At Joseph's Table** (ver. 26-34). When Joseph came home how was his childhood's dream again fulfilled? How did the sight of Benjamin affect him? Did that prove him any the less a man? What do you think of a boy who does not love his brother like this? Describe the luxury of the room into which they came. How were they seated at table? Why do you suppose Joseph arranged them in this order? How did he show them special honor? (Ver. 34.) How in this honor did Benjamin have the preference? Is there any indication that the brothers envied him as they had envied Joseph before him? The years certainly had wrought a great change in them. It is almost time for Joseph to take them to his heart.

JOSEPH TESTS HIS BRETHREN.

(June 1, Gen. xliv.)

Slowly we are moving toward the climax of this wonderful story (xlv. 1). Let the children review the steps thus far. To-day we have the last test, which will open the way for complete reconciliation.

1. **The Test Joseph Prepared for His Brothers** (ver. 1-12). Picture the bustle of the caravan getting ready to start in the early morning. How do you suppose these men felt as they set out for home? What had been done, unknown to them? We shall see presently with what good purpose; remember, however, that you are not called upon to defend every act of any character in God's Word; all save One were faulty men like ourselves. With what did Joseph's steward especially reproach the brothers? (Ver. 4.) Of course the divination of ver. 5 was an Egyptian superstition which Joseph *seems* to have adopted. Where did the steward begin his search? Where was the cup found? It was sort of a judgment day, wasn't it? Is God going to do something like this with us all? (Eccles. xii. 14.) Will His judgment go to the very bottom of the sack? (Rom. ii. 16.)

2. **How the Brothers Stood the Test** (ver. 13-34). "Lucy, what might these brothers have done?" (They might have assassinated Benjamin or turned him over to the steward for judgment, and gone on home.) And they had the same reason for doing so that they had with Joseph twenty years before; for Benjamin was decidedly his father's favorite and they had just seen him preferred above themselves by the viceroy. It was a test indeed. Do *we* have such tests of character? You see it was a test to see

if they would prefer another above themselves; if they knew the principle of self-sacrifice. What did the brothers, led by Judah, do? Remember, they knew that they might be returning to the Egyptian bondage they had sold Joseph into. What did Joseph propose to do? (Ver. 17.) Here at last was the supreme test: with everything to influence them in that direction would they sacrifice Benjamin to their own salvation? "Mary, who now became their spokesman?" Show how Judah marshaled his arguments one by one. What was the great reason he gave why he could not go back without Benjamin? (Ver. 31.) What was he willing to do? What change had taken place in twenty years? How had the brothers stood the test? What were they ready for now? Do you know a Son of Judah Who not only offered, but really gave, Himself for others? For what other in particular? (Gal. ii. 20.)

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

1 John ii. 15 to 25.

When Henry Drummond was offered a position on the staff of Lord Aberdeen he replied, "I am not sure that it would be right for me to do this; right in connection with one's real work and mission in life. . . . . What more could I do in an official relation than as a full private? The difference could only be in name; and if that name involves a loss in the highest sense without there being a real gain, ought I to seek it?" To live in the world and not of it is to

"Measure thy life by loss instead of gain,
Not by wine drunk, but by the wine poured forth,
For love's strength standeth in love's sacrifice."

* * * * *

"Many Christians are like the leaning tower of Pisa—as far gone from uprightness as it is possible to go without falling over." The world does not love thee more, beloved, because thou bendest to its influence. It wants thy life to be straight and true, and to ring loud and clear. Then

"Draw the lines a little tighter
Spirit mine!
Make the life a little brighter,
Spirit mine!
For the truth's sake be a fighter,
Show the world life may be whiter,
Purer, stronger, dearer, lighter,
More divine."

* * * * *

King Redwald of the East Saxons is said to have had one altar at one end of the church for the Christians, and another at the other end for the heathen.

The president of a railroad demanded a Sunday conference with his superintendents. One of them replied, "I serve the Burlington road six days of the week, and God Almighty on the seventh." If you were to choose jurymen for a lawsuit in which you were personally interested would you choose men like the adjustable king or the loyal railroad superintendent?

* * * * *

Are we not to love the world that the Son of God came to redeem? Nor humanity for which He shed His blood? Nor the men, women and children bound to us through the holy bonds of matrimony, which Christ Himself sanctioned? Certainly, and we may also love countless material things if they represent to us our loving Heavenly Father. But if "the love of the Father" is not in the things we love, how can "the love of the Father" be in us? Love apart from God is the response to the siren voice of temptation which loses and leaves us bruised, beaten and dead upon the rocks of worldiness.

Ephesians iv. 11 to 16.

"That apple tree," said the poet Longfellow, pointing to one in full bloom, "is very old, but I never saw prettier blossoms upon it than those which it now bears. The tree grows a little new wood every year, and I suppose it is out of this new wood that those blossoms come. Like the apple

tree I try to grow a little new wood every year."

* * * * *

A railroad man once startled his hearers with this expression in his prayer: "We *know,* O Lord, that You will give us anything in Your line." Such is the certainty, beloved, that binds together the seed of salvation in your heart and its perfectness in the fullness of Christ.

* * * * *

No ambitions, no growth; no goals, no running; no ideals, no fulfilments; no visions, no development. For

"There is no end to the sky,
And the stars are everywhere,
And time is eternity,
And here is over there.
And the common deeds of the common day
Are ringing the bells in the far away."

There is no end to the development of the man, woman and child who have the kingdom of God within them.

* * * * *

"Can't you behave better?" asked a Sunday school teacher of one of her boys. He replied, "I could if I sat next to you." Now, since Christ is perfect, and since we grow to be like those with whom we are "next to," is it not reasonable that the nearer we keep to Him, through the "old-fashioned" and yet "always in fashion" methods of prayer, Bible study and service, the larger and more clearly defined will be our growth? The best visions are seen upon our knees, the freshest thoughts come through Bible study, and growth takes place in service.

Acts xviii. 1 to 6.

It is easy to read in a Bible Society report that "the Bible has been translated into Mandingo for 8,000,000, into Punjabi for 14,000,000, into Marathi for 17,000,000, into Japanese for 50,000,000, into Bengali for 39,000,000, into Arabic for 50,000,000, into Hindi for 82,000,000, and into Mandarian Chinese for 200,000,000." Comprehend these results and you will then comprehend but one phase of industrial missions.

* * * * *

Dr. Jessup, missionary to Syria, was once asked: "What gifts and talents must a man have to attain such learning as you have?" He replied, "The humblest may attain to it by industry. He who strives wins." He wrought with brain and hand. His kit of carpenter's tools was as sacred to him as pen, ink and paper. It was said of him, "He was a fine example of American missionary machinery."

Who can say that his ability at handicraft was not as influential for good as his teaching, preaching and counseling?

* * * * *

A lancet in the hand of a medical missionary opened China's door; an embroidery needle in the hand of a woman pushed back the screen from India's Zenanas; a spade in the hands of J. G. Paton, slowly digging his famous well, turned the wrath of the natives to friendliness. Then, too, the missionary has had his hand and voice in many railroad, telegraph and telephone systems and irrigation canals now spanning the countries which a century ago were closed to evangelization. Now, since missionary work is helping others to see and utilize their opportunities, mentally, materially and spiritually, is there any handcraft known to one civilized people that cannot be used for another?

* * * * *

Alexander Duff said when he was introducing scientific education into India that he was laying a mine that would blow up the very foundations of Hinduism. He was a true prophet.

Before Cyrus Hamlin saw Robert College established he acted in the capacity of tailor, foundryman, baker, carpenter and mason, at the same time teaching a corps of native helpers in these industries.

William Duncan, among the Indians in British Columbia, has carried out a work without parallel, as remarkable for its original thought and genius displayed in handcrafts as for its evangelistic results.

Deuteronomy vi. 1 to 9.

The Bible has been likened to "a window in this prison world," "a magic pillow when we are weary," "a closet of efficacious medicines," "God's chart to steer by," "a staff to lean upon," "an up-to-date guide book," "a bottomless mine of wealth," "an unend-

ing spring of living water," "God's candle and lamp all trimmed," "a lighthouse for sin-tossed men," "a life belt in the ocean of life," and, as one says, "even if John did not write John, and Mark did not write Mark, and Paul did not write the letter to the Thessalonians, some one wrote them under the inspiration of God, and 'the man of the Book,' is the man of the hour and the man of destiny."

* * * * *

Most wondrous Book! bright candle of the Lord,
Star of eternity! the only star
By which the bark of man can navigate
The sea of life, and gain the coast of bliss
Securely: only star which rose on time,
And, on its dark and troubled billows still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God—
The everlasting hills—pointed the sinner's eye.

* * * * *

No great nation can survive its own temptations and its own follies that does not indoctrinate its children in the Word of God. . . . . I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and thought the incomparable and unimpeachable Word of God.—*President Woodrow Wilson.*

Regardless of your political preference thank God that there stands at the head of our nation a man with such sentiments.

* * * * *

The story is told of a tradeswoman hearing a sermon on dishonest weights and measures. Soon after, her pastor called, and, as was his custom, asked her what she remembered of his sermon. Complaining of her poor memory, she said, "Sir, one thing I remembered. I remembered to burn my bushel." "The doers of the law shall be justified." A good suggestion comes from an inscription found in an old Bible:

"When thou readest what here is writt,
Let thy best practice second it;
So twice each precept read shall be—
First in ye booke, and nexte in thee."

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. G. Campbell Morgan, D. D.

MAY, 1913.

Thursday, 1st. 1 Peter.

The main purpose of this letter is the establishing of such as are passing through a period of suffering and testing. In the solemn days in which the Lord had foretold Peter's fall and restoration, He had said to him, "When once thou hast turned again, stablish thy brethren." In both his Epistles the apostle is carrying out that commission.

The letter abounds with references to his own experiences. Its twofold method is indicated in his closing words, "exhorting, and testifying" (v. 12). The word "exhorting" is derived from the same root as Paraclete, and thus reveals the nature of the exhortation. The word "testifying" means witnessing in the sense in which the Lord had said to His disciples that they should be witnesses to Him. Thus in the power of the Paraclete Peter exhorts, and emphasizes his exhortation by testifying to Him of Whom the Holy Spirit is Representative and Administrator. These two aspects of the Epistle are intermixed, the apostle perpetually passing from exhortation to testimony.

The Epistle may thus be divided:

i. 1, 2. Introduction.
i. 3-ii. 3. Established for testing in confidence.
ii. 4-iii. 9. Established for testing in conduct.
iii. 10-iv. 19. Established for testing in character.
v. 1-11. Established for testing in conflict.
v. 12-14. Conclusion.

Friday, 2nd. 1 Pet. i. 1, 2.

This is wholly introductory. The apostle introduces himself, describes the character of those to whom he is about to write, and salutes them.

In his introduction of himself he adopts the name which Jesus gave him, Peter, and announces his apostleship. The contrast between this introduction and those of Paul is marked. There is no defense here as there was almost invariably in the latter's letters.

He describes these Christian Jews scattered abroad as the "elect." His explanation of his own term is at once interesting and valuable. Election is "according to the foreknowledge of God." Here, as always, the word that takes us furthest back is the word "foreknowledge." The elect people are not chosen in order that they may believe. God chooses such as He foreknows will believe. The process of realization is characterized as "in sanctification of the Spirit." Here the word sanctification has its full-orbed significance, referring to the fact of the separation of believers to God. This separation is brought about by the work of the Spirit in regeneration and renewal. Sanctification as to standing before God is accomplished in the moment of the new birth. In the experience of the saints it may be coincident with that new birth, or it may occur later in the Christian life, and be, indeed, a "second blessing." This phase of sanctification refers merely to the experimental abandonment of the life to the will and purpose of God.

Saturday, 3rd. 1 Pet. i. 1, 2.

Yet another aspect of the same great subject is that of the process through which the saints grow up into final perfection. All this is accomplished by the Spirit. And yet the Spirit in the whole movement is administering the work of Christ, for sanctification is "unto obedience and sprinkling of the blood of Jesus Christ," that is, to the attitude of obedience, and yet, moreover, efficacious cleansing. The most wholehearted obedience of a child of God while still in process of growth is in itself unworthy and imperfect; and so there is perpetual need for the "sprinkling of the blood."

He salutes them with the words of the new covenant: "grace," indicating all the favor of God operative through the work of Jesus; and "peace," the resulting condition and consciousness of the life.

Sunday, 4th. 1 Pet. i. 3 to 5.

He at once passes to the especial purpose of his letter, that of the establishment of his brethren.

And first in the matter of the testing of their faith. He approaches this by reminding them, first, of the heavenly nature of their vocation in the form of a great doxology: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy." Thus at once he traces back all the gracious facts he is about to describe to the original source and fountain head.

He then speaks of the beginning of the movement, of its ultimate issue, and consequent present safety of the saints. As to its beginning, God is the origin, for He "begat us." That begetting or beginning of life was "by the resurrection of Jesus Christ." In the glorious triumph of that resurrection the life of Christ was liberated, and in its communication to us we are begotten to "a living hope," that is, to a hope which is the result of the new life, and which, therefore, has in the life itself a definite certainty of ultimate realization.

Monday, 5th. 1 Pet. i. 4, 5.

The final issue, closely connected, is that of "an inheritance," all the characteristics of which are in direct contrast to the inheritances of earth. It is "incorruptible," while everything here is corruptible. It is "undefiled," while everything here is tainted with defilement. It "fadeth not away," while everything here is passing while possessed. This inheritance is "reserved in heaven." The hopes of men are all overshadowed by the possibility of death. The hope of the Christian is illumined with the infinite and eternal light, because it is placed on the other side of death.

The present safety of the saints lies in the fact that they are guarded "by the power of God."

This is a singularly beautiful introduction, revealing the purpose and the power and the programme of God for His people. It is almost impossible to read it without a new consciousness of strength and safety possessing the soul. It is specially calculated, in the simplicity and sublimity of its statement, to establish the faith of those who are passing through a period of testing.

Tuesday, 6th. 1 Pet. i. 6 to 12.

Approaching the actual fact of their trials, he turns the light of the great hope upon them, in the word "Wherein," that is, in the certainty of the "salvation . . . . to be revealed." In that he declares they "rejoice" even in the midst of grief. The reason of their joy is in the consciousness that the issue of the testing will be the vindication of their "faith . . . . at the revelation of Jesus Christ." What light and glory ever fall upon the darkest day when the heart is assured of the certainty of the ultimate manifestation and vindication of its beloved Lord! This certainty the apostle shows is based upon a personal relationship to Him. Love in the heart for Him, even though He has not been seen; faith fixed upon Him, though He cannot now be seen—these things create the certainty which issues in "joy unspeakable and full of glory."

The "salvation" which is to be revealed is even now received by "faith," and so the "joy" of the present is of the nature of that which is to come, hence the victory of courage and gladness over all the grief of the manifold trials of to-day.

This wonderful "salvation" had been the subject of the enquiries and research of "the prophets" of old: "The Spirit of Christ . . . . in them . . . . testified beforehand." The Spirit of Christ in the believer announces the accomplishment. Not only did the prophets inspired by the Spirit take interest in this salvation, but "angels" themselves desired to look into them. Again, how exquisitely "the sufferings" of the little while are placed amid "the glories" of the eternal purposes! And how certain it is that wherever the children of God have been established in the truth, joy mightier than all sorrow has been the dominating fact in their experience!

Wednesday, 7th. 1 Pet. i. 13 to 21.

Having set the testing of their confidence in relation to its purpose, the apostle proceeds to practical exhortation, and deals, first, with individual responsibility, afterwards with relative.

The present section contains his exhortations to individuals. He first describes the attitude to be maintained; it is to be that of strenuous readiness for all present emergencies in the absolute certainty of the ultimate issue. The phrase, "girding up the loins of your mind," marks the attitude of alert attention and perfect equipment for strenuous effort. Yet there is to be no doubt, for the "hope" is to be perfectly set upon the assured consummation.

In this attitude they are to maintain the conduct of "obedience." The ruling principle is not to be that of the self-centered desires of the past, but that rather of their new relationship to God, as "children." The apostle reminds them that while God is their "Father," He is, moreover, the One Who is Judge of their work, and calls them to such filial fear as will safeguard them from the things He disapproves.

Thursday, 8th. 1 Pet. i. 18 to 21.

These personal injunctions conclude with the strongest argument it is possible for the apostle to use. He reminds them that they have been "redeemed"; that is, brought from slavery to every form of evil into the liberty of children. This redemption was not provided at small cost. The most precious things of earth, "silver" and "gold," are referred to with a touch of contempt as "corruptible" when placed in comparison with the price of their redemption. This redemption price, moreover, was known, and indeed paid, in the purpose of God from "the foundation of the world"; but in the historic death of Christ it was "manifested" for the sake of their faith.

Thus the apostle, in view of the testing of faith, establishes those to whom he writes by injunctions and arguments.

Friday, 9th. 1 Pet. i. 22 to ii. 3.

Here follows the relative injunction. First of all the obedience enjoined upon the individual is taken for granted, and the necessary sequence of such obedience is

declared to be "unfeigned love of the brethren." The only injunction laid upon these people, conditioning their relation to each other, is that of love.

The character of the love is described as being "from the heart fervently." In the midst of all the trying circumstances in which faith is to be tested, it is of the utmost importance that the mutual strength of these people should be maintained, and there is nothing so conducive to strength under trial as a consciousness of interest in each other, born of great love. A fervent love will band units together in a strong unity. The saint of God who thinks only of himself in the conflict forever stands alone, and is always in peril. As of old it was written, "Jehovah turned the captivity of Job, when he prayed for his friends," so ever it is true that thought and care for others, born of love, are a source of strength to those passing through trial.

Saturday, 10th. 1 Pet. i. 23 to ii. 3.

The apostle proceeds to remind them of the energy which is sufficient to enable them to obey in this matter. They have "been begotten again." In this new birth they received a germ of life containing forces equal to every demand made upon them. The method of obedience is that of "putting away" all such things as are contrary to the spirit of love.

An examination of the list given will at once show that all of them contradict love. That is a negative responsibility, while the positive is that they will long for that sustenance of the Word whereby they will "grow . . . . unto salvation." The Word was the channel through which there came to them the principle of life. It is, moreover, to be the means by which that life is sustained, and love strengthened.

Sunday, 11th. 1 Pet. ii. 4 to 10.

The apostle now passes from the subject of the testing of their confidence to that which is closely related to it, the testing of their conduct; and he proceeds to establish them for this also.

Before dealing with details, he describes the Church as a building, of which the "chief corner stone" is the "living" Christ, and in which all members are "living stones," deriving from Him a "preciousness." This preciousness shining forth expresses the excellencies of God to the world.

Notice, first, carefully the relation between the "living stone" and the "living stones." The apostle declares that Christ was indeed "rejected of men." There was "no beauty" in Him that appealed to them. Looking as they ever did at the things which were merely external, and measuring by standards wholly material, they counted Him as unworthy. God, on the other hand, observing all the essentials of His character, and measuring by spiritual and infinite standards, counted Him "precious" or honorable. Believers are acceptable to God from their union with Christ. Notice very carefully here the rendering of the R. V.: "For you therefore which believe is the preciousness." While this certainly means that, in the sight of the trusting soul, Christ is precious, as He is to God, yet it means much more. The preciousness of Christ becomes the possession of the believer, and so the believer, while approved of God, is yet likely to share in Christ's rejection by the men of the world.

Monday, 12th. 1 Pet. ii. 9, 10.

The apostle, then, in a passage of remarkable force and beauty, describes this whole company, of which Christ, the "living stone," is "the Head"; and the members, "living stones," constitute the body. The description of the Church is systematic and exhaustive. It is a "race," and this suggests its life principle. It is a "priesthood," and so has right of access. It is a "nation," and so is under His government. It is a "possession," and so is actually indwelt by Him.

There is a purpose declared for the Church: she is to be the medium through which "the excellencies" of God are manifested.

Thus by the enunciation of these foundation principles the apostle prepares for all that is to follow of detailed instruction.

Tuesday, 13th. 1 Pet ii. 11, 12.

The application of the principles immediately follows. They are first of a general nature. The apostle incidentally reminds those to whom he writes that they are

indeed "sojourners and pilgrims"; they do not belong to the world. Therefore they are to "abstain from fleshly lusts," and to behave themselves among outsiders in a "seemly" manner, that is, in such a way as befits a people of separation from the world who are called to so high and holy an enterprise. The apostle declares that such conduct will have the effect of silencing slander, and vindicating God. There is here a most evident reference to the words of the Master Himself in the great manifesto of His Kingdom: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Wednesday, 14th. 1 Pet. ii. 13 to 17.

Coming now into closer detail he first shows what should be the relation of the separated nation to the world powers in the midst of which their life is to be spent. It is to be that of submission to authority. Whatever the form of government matters nothing. A member of the "holy nation," while rendering supreme allegiance to the one and only King, will nevertheless be law-abiding in the earthly nation wherein he dwells. Such submission will have the effect of putting "to silence the ignorance of foolish men." The submission to God does not express itself in disobedience to earthly rulers, but rather in subjection to such.

This general section closes with short sentences, every one of them full of meaning; and to none of them is it possible to be obedient, save in the power of that life principle which is assured to every believer in union with Christ. Let the first of them be carefully pondered: "Honour all men." How many are obedient to this command? Is not our honor too often bestowed upon the incidental trappings, rather than upon the man? To see in every man the image of God is to render to him honor on that account. Such vision is only granted to love, and yet it should be the vision of every Christly soul, and is so, in proportion as Christ Himself is dominant in all the life.

Thursday, 15th. 1 Pet. ii. 18 to 25.

Proceeding with the application of principles, the apostle deals with particular cases.

First he addresses himself to "servants," and the whole passage is remarkable, as it illustrates how things generally considered menial are transfigured in the light of Christian experience. The word servant here is peculiar, only occurring four times in the New Testament: here, Luke xvi. 13, Acts x. 7 and Rom. xiv. 4. It refers to a household slave who is free, rather than to slaves. Such are enjoined to be subject to their "masters," that is, the ordinary level of morality; but the Christian ideal herein laid down is a far higher one. This subjection is to be manifested under the most trying circumstances. Not only to masters who are reasonable is the Christian servant to be subject, but "also to the froward." And, moreover, that which is "acceptable" to God is not the patient endurance of punishment which is just, but patient under unjust treatment. This is indeed to demand a righteousness which exceeds that of scribes and Pharisees, or any other of which the world has ever heard.

The great question is as to whether it is possible to obey. The apostle then quotes the great "example" of Christ, speaking of His patience and endurance under all the terrible suffering inflicted upon Him. He reminds the servants to whom he writes that they have "returned" to Him Who is "the Bishop" of their souls. In their relation to Him Who sets so perfect an example, it will be possible for them to obey.

Think well on the greatness of this ideal. The petty annoyances of the life of a servant under the authority of an unreasonable master may be made the opportunity of manifesting the very spirit in which Christ bore His Cross.

Friday, 16th. 1 Pet. iii. 1 to 9.

The marriage relation is now dealt with. The apostle declares that the wife is to be "in subjection." This is the true attitude of an all-governing love, and the fulfilment of the natural and most beautiful ideal of womanhood. The wife is to be of "chaste" character, "of . . . . meek and quiet spirit," restful and rest-giving. These characteristics the apostle affirms are pleasing to God, and calculated to win the approval of

the husband even though he may not be a believer himself.

The true adornment of the woman is that of her womanly character. Let it be carefully noticed that the apostle no more forbids the "braiding of the hair" or the "wearing of gold" than he does the "putting on of apparel." Those who construe the passage into a mere forbidding of such things have altogether missed its profoundest meaning. There are women who never braid the hair or put on gold who yet utterly lack the adorning of the "meek and quiet spirit." In some cases the hair would be improved by braiding, and nothing would be lost by the "wearing of gold." Peddling expositions often rob a great passage of its essential beauty. The supreme teaching here is that the woman is attractive in the measure of the beauty of her character, rather than in the external adornment of her dress.

Saturday, 17th. 1 Pet. iii. 7 to 9.

The injunction to husbands to dwell with their wives "according to knowledge" is full of most important meaning. The husband is ever to remember that the women is "the weaker vessel." This does not for a moment imply essential inferiority, but merely the greater frailty of the nature. Every relation of the man to the woman is to be in remembrance of that fact. If the woman is to be subject, it is to be to a love which acts in knowledge and love, and not in selfishness and ignorance.

The final reason for the fulfilment of the true ideal of the marriage relationship is that "prayers be not hindered." The suggestion here of the consecration of the whole married life by mutual intercession is very beautiful.

The section closes with general exhortations to the cultivation of such disposition as shall fulfill the ideals in conduct presented.

Sunday, 18th. 1 Pet. iii. 10 to 18.

The letter now passes to the section directed to the establishment of those who are tested as a result of their realization of the true Christian character. Those who live a Christian life invariably become subject to suffering, and what follows is intended to strengthen for all such trials.

The passage opens with a quotation from the Psalms, which first calls to a life of holiness, and then declares a truth concerning the attitude of God toward men. The general statement of this attitude is that both the "righteous" and the "wicked" are under observation of God. It is yet noticeable that the truth is not expressed in exactly the same terms in each case. With regard to the righteous, His "eyes" are upon them "and his ears unto their supplications." This indicates not merely watchfulness, but readiness to help. With regard to the "evil," His "face" is upon them, which suggests merely the fact of His knowledge, and the terrible truth that He watches as they work out their evil purposes toward conclusion.

Monday, 19th. 1 Pet. iii. 13 to 18.

In the light of this great fact the power of any to harm the followers of God is challenged. He Who watches will surely succor the needy, and frustrate the designs of the evil-doers. There may be suffering, but no harm can come to the righteous.

A very clear distinction is here drawn between harm and suffering. Indeed, the apostle declares that in such suffering there is a blessing, and again it is evident that there is in his mind as he writes the beatitude of his Master pronounced upon such as "suffer for righteousness' sake."

There is one supreme responsibility resting upon them, and it is beautifully expressed in the words: "sanctify in your hearts Christ as Lord." To set the heart apart as the territory over which Christ reigns, by setting Him as Lord over all the life, is indeed to strengthen the soul against all suffering which shall come as the result of holiness of character.

The issue of such loyalty to Christ will be that the very persons who "revile" will yet "be put to shame."

Tuesday, 20th. 1 Pet. iii. 18 to 22.

We have in this paragraph a passage of acknowledged difficulty, of which there have been various interpretations. Before examining it, let us notice its relation to the argument.

In order that we may do so, we begin with ver. 18, with which the portion of yesterday ended. In strengthening his brethren for suffering, the apostle has cited the example of Christ. These sufferings, however, are so much more than exemplary, that he turns aside to refer to their real meaning and chief value. They were substitutionary and saving. Through our Lord's death, resurrection, ascension and enthronement men are saved from sin even in the realm of conscience. All this sets forth the fuller meaning of the sufferings of the Lord.

Wednesday, 21st. 1 Pet. iii. 18 to 22.

In this connection occurs the statement which has given rise to differing interpretation and also to much controversy. It is important, first, that we should understand the plain meaning of the declaration; and, secondly, that we should avoid speculation as to matters not revealed. The simple meaning is that when Christ was "put to death in the flesh," He was "made alive in the Spirit." The death was material, and through it He passed into a new life of the Spirit. In that life in the Spirit He "went and preached unto the spirits in prison." Any other interpretation requires a straining of the simplest and most evident sense of the words. Having accomplished His work on the Cross, He passed in Spirit to the prison house of those "disobedient . . . . in the days of Noah," and preached to them. What His message was we are not told. Why only those disobedient in the days of Noah are mentioned is not declared. What the purpose or result of His preaching was is not revealed. On all these points we may form our own conclusions, but we have no authority for anything approaching dogmatic teaching. The one simple certainty is that after His death Christ passed into the prison house of these "spirits" and preached unto them.

Thursday, 22nd. 1 Pet. iv. 1 to 5.

Returning to the sufferings of Christ as affording an example, a wider range is taken, which even includes some of the profounder aspects of that suffering. "Christ . . . . suffered . . . . in the flesh," and there followed the glorious triumphs, first of which was His preaching to "the spirits in prison." This is certainly the reference of the close of this paragraph, and therefore here we have yet added light on the previous paragraph. It was the Gospel He preached to the dead. To make this refer to those dead in trespasses and sins is again to strain the apostle's argument, and make it include references which are irrelevant. Through the suffering of Christ in the flesh He was able to proclaim the evangel even to the dead.

Friday, 23rd. 1 Pet. iv. 6.

Here the purpose of the preaching is declared, but not its issue. The proclamation was in order that such "might be judged, indeed, according to men in the flesh, but live according to God in the spirit." What the result was is not declared. We have no warrant for saying that the preaching issued in the salvation of those who heard it, nor in the condemnation. It did present them an opportunity of judgment and life otherwise not possible to them.

The force of the whole argument, in its bearing on the suffering saints to whom Peter was writing, was that of showing them how through suffering Christ reached a triumph, and calling them to arm themselves with His mind. This mind is theirs as a good conscience through His finished work. Let them act in the power of it by ceasing from sin and all those gratifications of the flesh life which had characterized their past. The result will be their suffering, but the issue of that will be their triumph also in the Gospel, as through them it is preached to others.

Saturday, 24th. 1 Pet. iv. 7 to 11.

These are injunctions following the arguments advanced. The light of the future is first turned on the present: "the end of all things is at hand." The apostolic teaching always set Christian conduct in that relation. Not always in the same phrasing, but always in the same value. The present is probationary and preparatory, and ever waits the consummation. There is nothing of the element of the almanac which

man makes in this method. The ending of the age will be at the coming of Christ, and, because times and seasons are not for us to know, our life is ever to be that of expectation and readiness. The darkness of every day has on it the purple promise of the end. The light of all present experience is merging toward the final glory.

Sunday, 25th. 1 Pet. iv. 7 to 11.

The effect of this certainty is then declared in its personal and relative aspects. The individual is to be "of sound mind," that is, of a balanced temper, that in which an illuminated reason holds in check and proper proportion all the capacities of the emotion and intellect. He is to be "sober unto prayer." The word sober means free from excess, and describes the habit of life resulting from "a sound mind." It is the exact opposite of all that "excess of riot" described in the previous paragraph. This sobriety is to be unto prayer. All the desires are to be Godward, submitted to Him in prayer for His correction and direction. Relatively, "love" is to be the master motive, and this is to find expression in "hospitality" and mutual ministration. The purpose of all is that "in all things God may be glorified." In proportion as this largest purpose takes possession of the heart as its supreme impulse, the life of personal carefulness and relative love will be the result, and suffering which ministers to that end will be courageously endured.

Monday, 26th. 1 Pet. iv. 12 to 14.

The apostle's last words of comfort for those in the midst of testing resulting from their life of loyalty to Christ declare that "the fiery trial" is not "strange." It is inevitable. No one can live the life of purity amid impurity without passing through the ordeal. This process of pain is watched by God, and made a means of grace, for by it the children of His love are "proved." In such fellowship with the sufferings they are to "rejoice," inasmuch as the issue must be that of fellowship in the "glory."

How much Peter had learned since the days when he had been so afraid of the Cross! Then his Lord had begun to teach him that the only way into the kingdom and victory for which he longed was the way of suffering and the Cross; but Peter in common with all the disciples had been afraid, and could not receive the word which seemed so hard. Since then he has seen the Lord Himself pass through all the suffering He foretold, and come into the place of power, and he knows that all suffering in comradeship with Christ leads surely on towards the joy and glory of victory.

Tuesday, 27th. 1 Pet. iv. 15 to 19.

Such results, however, do not follow suffering which is the consequence of sin. If a child of God suffers through wrongdoing, let there be no expectation of glory issuing therefrom. Where persecution is the result of relationship to Christ, where they suffer because they are called Christians, let there be no shame, but rejoicing, rather.

This is the only case recorded in the New Testament where the name Christian is applied to the believer by one of themselves, and here it is almost certainly a quotation from those without. Men were calling them Christians in scorn and hatred. Let them accept the name, and "glorify God" in it by fulfilling its true meaning, and manifesting it in life. Seeing that "judgment begins at the house of God," there is no room for doubt as to the punishment of those who in evil life are persecuting them. Remembering that these fires are watched by God, and never allowed to harm His own, let them "commit their souls to him." Thus the attitude of quiet patience is enjoined on all those who suffer for the sake of the name they bear.

Wednesday, 28th. 1 Pet. v. 1 to 7.

Finally, the apostle proceeds to such instruction as shall strengthen his brethren for the conflict which is the portion of all the faithful.

The first matter dealt with is the general discipleship and orderliness of the Church. This is not declared in detail, but in general principles, as to "the elders" and the "younger"—which here includes all those

who are not officially in oversight, as the word elders refers to those who are. Peter's authority in this matter is that he is also an "elder and a witness of the sufferings of Christ," and "a partaker of the glory." This is a very beautiful way of expressing it. There was a time, as we have already said, when the sight of the Cross hid from his vision the resulting glory. Now the "glory" is so certain a fact that even though he has himself suffered, and was suffering, and would yet suffer, he did not speak of himself as sharing in Christ's sufferings, but as being a "witness" of them, that is, one who testifies to the truth of them. He is, however, an actual "partaker" of the glory.

Thursday, 29th. 1 Pet. v. 1 to 7.

This man then enjoins the elders that they care for "the flock." Their office is twofold: that of "tending" or feeding, and that of watchful "oversight." They are not to lord it over the flock, but are to serve them, not indeed under the authority of them, but under their Lord and Master, Who is "the chief Shepherd." Payment and reward for such service can never be rendered in material things. The crown of the under shepherds will be bestowed by the chief Shepherd at His appearing. Thus again the end is made to throw its light upon the present, for service as well as for suffering.

The "younger" are to be in subjection. In the words, "gird yourselves with humility, to serve one another," there would seem to be a reference to that occasion when the Lord girded Himself with a towel, and washed His disciples' feet, thus taking upon Himself the place of lowliest service, afterwards saying, "If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet." The place of subjection in the Church of God is ever that of honor. Let there be humility, then, and beyond that no anxiety, because God "careth."

Friday, 30th. 1 Pet v. 8 to 14.

Having thus referred to the orderliness of the Church, the apostle now deals with the conflict. The "adversary" is named, and his methods described. He is "the devil." We are always in fair way to preparation for the conflict when we know the foe and dare name him. He is the "adversary." He is not careless or neutral. His business is the destruction of all good. He "walketh about as a roaring lion." This was his peculiar method at that time. It is not always so. Sometimes his opposition is stealthy and slimy as that of the serpent, and yet again it is radiant and fascinating as an angel of light. He is "seeking whom he may devour." That is always true. His purpose is destruction, and his method is that of the untiring seeker. He waits and watches for the weak moment, the unguarded entrance, the unprepared occasion. It is a great thing to know the foe.

Saturday, 31st. 1 Pet. v. 8 to 14.

The attitude of the Christian toward this foe is to be that of soberness, that is, abstinence from all that intoxicates; watchfulness, that is, perpetual alertness that there be no surprise; and actual conflict, withstanding the foe, steadfast in the faith.

The soldier needs all his wits about him; therefore, things that inebriate must be refused; wine and pleasure and speculation and all other things which unduly quicken the blood and rob us of cool heads are included.

Then there must be no moment when the soldier is off duty. The foe is "seeking." That we must answer by watching. When the devil takes a holiday we may be off guard. That will not be just yet.

Then, moreover, there must be actual fighting, and that is only possible as the soldier stands firm and strong in his faith. The first method of the foe is to tempt us from the place of our confidence in God: that done we fall an easy prey to him; standing fast there all hell cannot overcome us.

A very beautiful incentive to fighting is given in conclusion. We are not alone. Our "brethren in the world" are all fighting. Our battle is not our own merely. It is theirs, also. They fight for us, and we for them. Our defeat harms them as well as ourselves.

The Epistle closes with some personal words, and the final benediction of peace.